

The Homiletic and Pastoral Review

Cum Permissu Superiorum

OL. XXIX, No. 4

JANUARY, 1929

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The Seal of Confession

Revising the Parish Budget

The Intellectual Factor in Conversion

The Catholic Marriage and Birth Rate

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In the Homiletic Part: Sermons; Book Notes;

Recent Publications

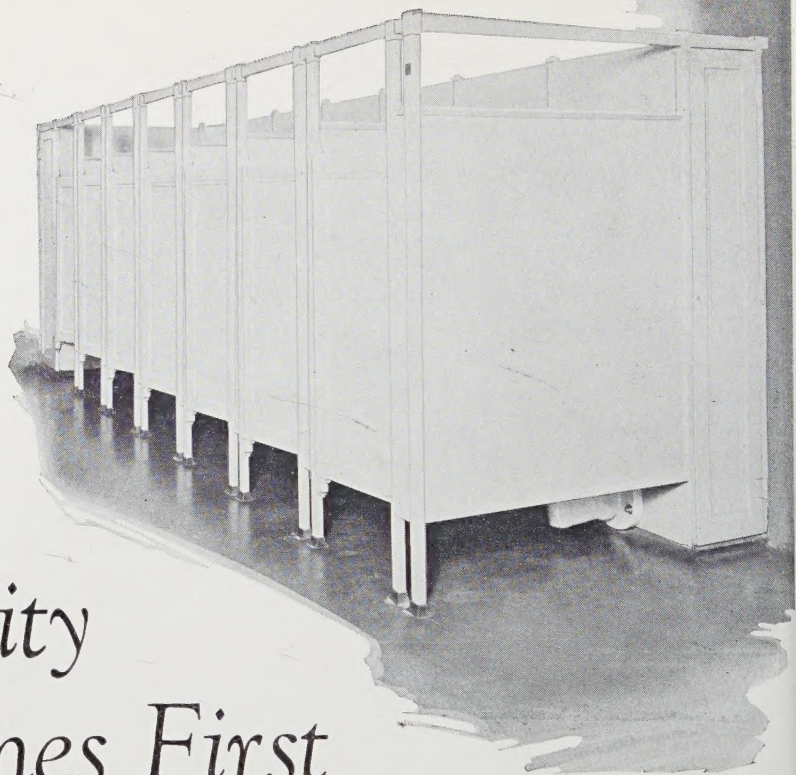
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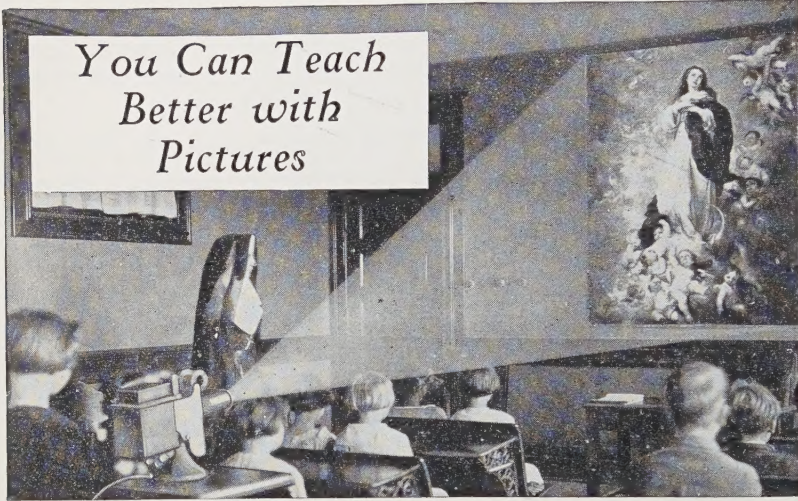
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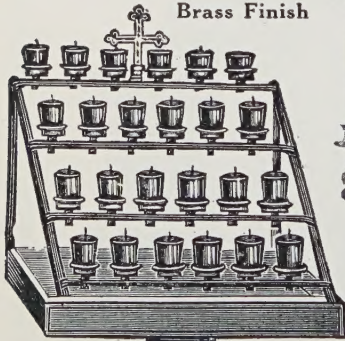
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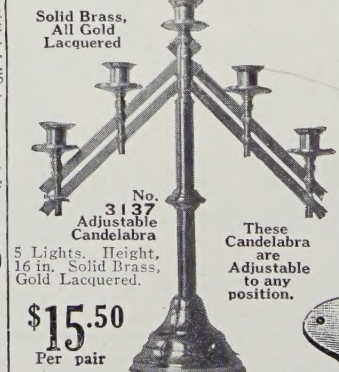


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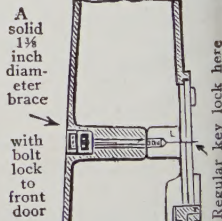
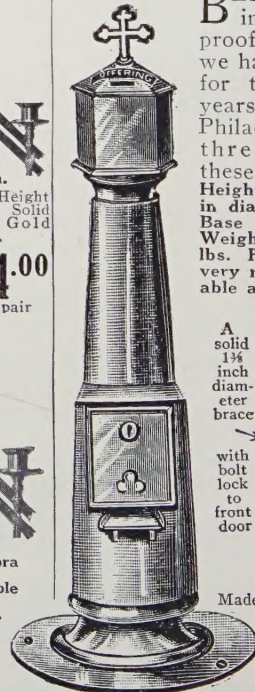
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9 years	42 in.	each 4.75	each 7.00
10 years	44 in.	each 4.75	each 7.00
11 years	46 in.	each 5.25	each 7.75
12 years	48 in.	each 5.25	each 7.75
13 years	50 in.	each 5.25	each 7.75
14 years	52 in.	each 5.25	each 7.75
15 years	54 in.	each 5.75	each 9.00
16 years	56 in.	each 5.75	each 9.00
17 years	58 in.	each 6.75	each 12.00
18 years	60 in.	each 6.75	each 12.00

10% Discount Allowed on Orders for 24 or More Cassocks

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No. 15. Oriental lace, each	3.75



No. 15—Surplice



No. 13-14—Surplice

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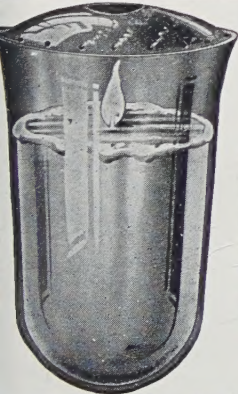
Poplin, Plain, without fringe	\$.75
Poplin, with Silk Fringe	1.50
Poplin, with Gold Fringe	2.25
Serge, All Wool, Plain without, Fringe	1.00
Serge, All Wool, with Silk Fringe	1.75
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Brass Protector..... .45
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Ruby Glass..... 4.50
Brass Protector..... .45
total value.....\$29.95
all for.....\$26.00
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Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

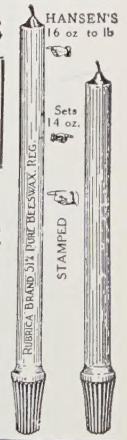
RUBRICA BRAND

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2 case Lots, per lb.....
Less than 2 cases, 65c per lb.

58 1/2c

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Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

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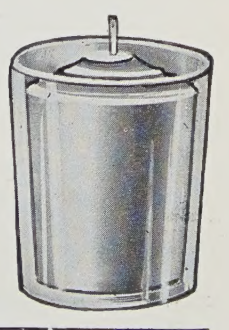
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1 Gross Lots.....	\$3.35	\$3.00	\$2.40	
5 Gross Lots.....	3.60	3.25	2.15	
10 Gross Lots.....	3.45	3.20	2.10	
25 Gross Lots.....	3.35	2.60	2.00	
50 Gross Lots.....	3.25	2.50	1.80	

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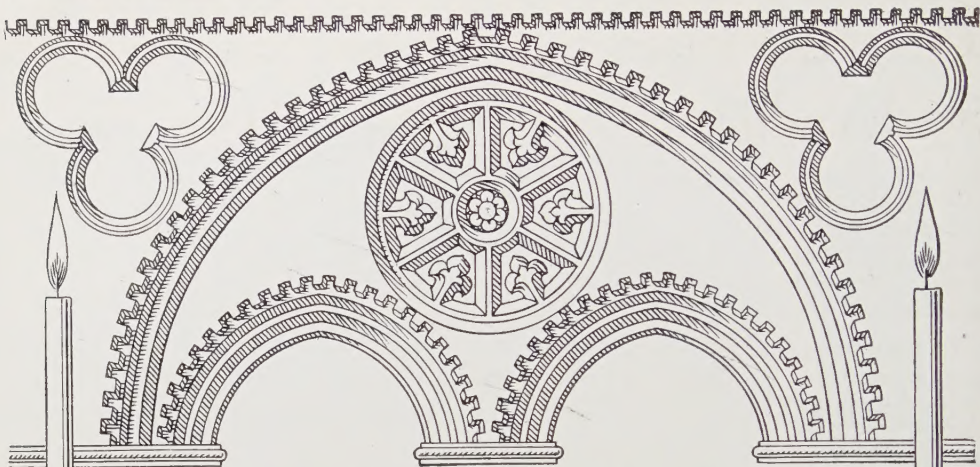
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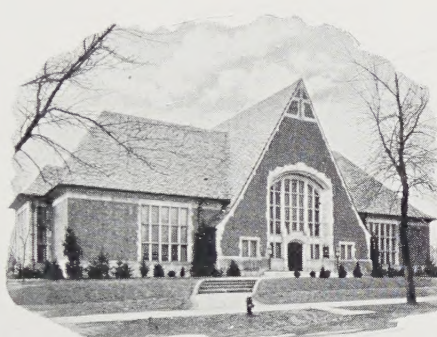
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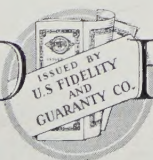
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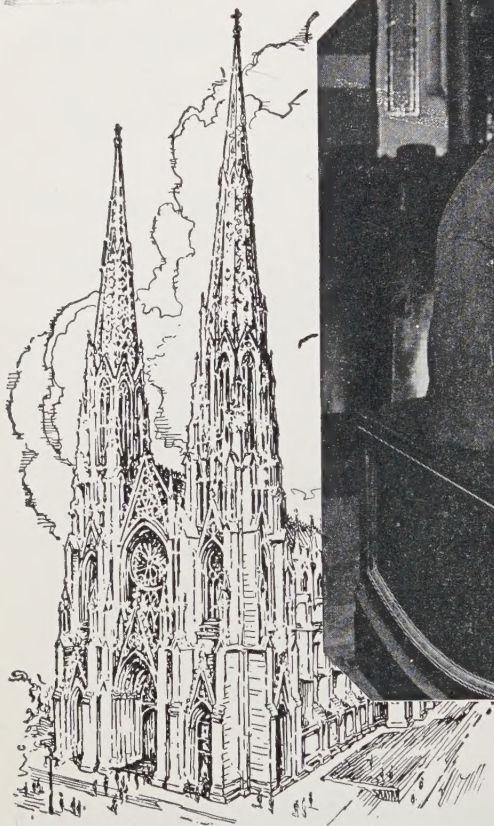
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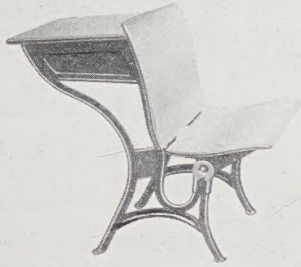
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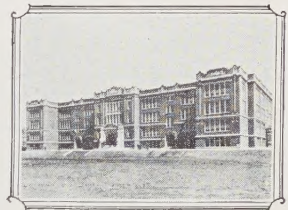


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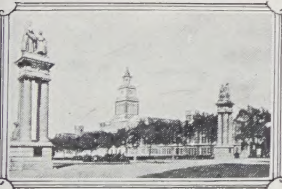
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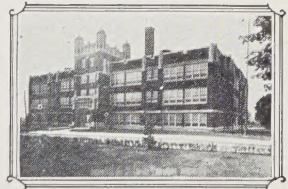
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the Last Supper to the Ascension

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at the University of Vienna.

Revised and Edited by

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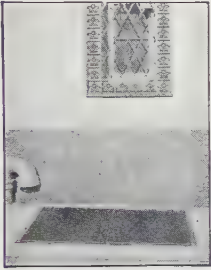
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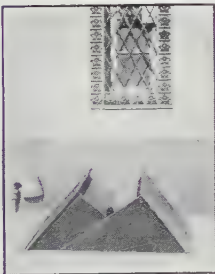
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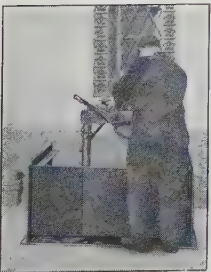
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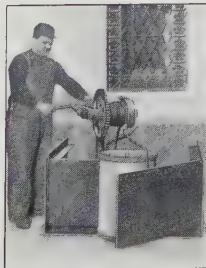
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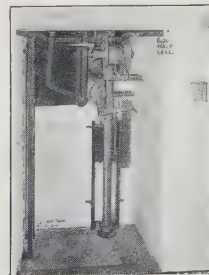
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Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O. P.

VOL. XXIX, No. 4

JANUARY, 1929

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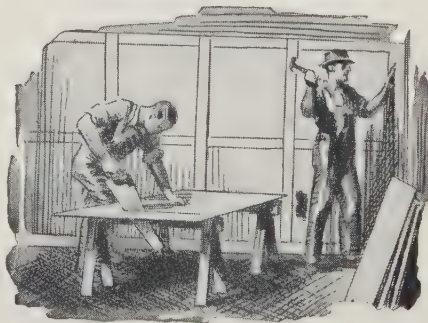
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PASTORALIA

The Intellectual Factor in Conversion

Conversion, whether of the moral or the doctrinal type, is a very complex mental process amounting to a complete re-orientation of the entire psychic life and a remaking of the whole personality. It involves the intellect, the will, the emotions, the tastes, and the habits of an individual. In its wake follow readjustments of many kinds.¹ Basic, however, to the whole process is the intellectual element. The most fundamental thing about the convert is the change of intellectual attitude. This is true even of the purely moral conversion, for though in this case no new idea may have been introduced into the mind, there has been some change in the intellectual outlook. Old ideas, half forgotten or lying on the fringe of consciousness, have been shifted to the center of attention, or have received a new emphasis; truths held with faint assent are now embraced with strong conviction; doctrines that merely roused a slight theoretical interest now stir up a profound practical and personal concern. Accordingly, here also we have a real change in the intellectual consciousness of the convert, though the intellectual transformation is, of course, not as pronounced and apparent as in the case of doctrinal conversion. Analysis of the human mind always leads us back to ideas as to the ultimate causal or disposing elements. Whatever change we observe in a man, will finally have to be traced to some change of judgment. This change of judgment in its turn may be due either to an entirely new element that has entered into

¹ Dr. James Bissett Pratt likens conversion to a change of taste that may take place in an individual. He says: "The same thing is true of religious conversion. It follows the same laws as the change of taste; because, in the last analysis, it is itself a change of taste—the most momentous one that ever occurs in human experience. It is an 'Umwertung aller Werte'; and all the processes and experiences and lessons of life are involved in it" ("The Religious Consciousness," New York City).

consciousness or to a rearrangement of previously existing ideas. The intellectual aspect of conversion may not only not be ignored, but it calls for special attention. We, therefore, agree with Dr. W. B. Selbie, when he remarks: "There is no doubt that a man's life, generally speaking, is shaped and regulated by the ideas which from time to time form the center of his consciousness. And it is a perfectly legitimate description of conversion to say that it is brought about by a change of ideas, or rather emphasis. When certain ideas previously on the fringe of consciousness and dimly felt become central and vividly realized, what we call a conversion takes place."²

Into the mind of the convert comes a new light that permits him to see things which formerly escaped him. Hence, the masters of the spiritual life insist on meditation, reflection, thought, as prime factors in conversion. The chief agency by which the Spiritual Exercises of St. Ignatius work wonders and produce the most astounding results is meditation, by means of which the truth finds its way into the intellect. Once the truth has been firmly grasped and illumines the mind, the rest will naturally follow. The intellect plays the leading part in our mental life. It prepares the way for the emotions and the will. Do we not pray in the *Aperi, Domine*: "Intellectum illumina, affectum inflama"? And does not our Lord Himself say: "Lucerna corporis tui est oculus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit."³ To the intellect,

² "The Psychology of Religion" (Oxford). The author treats exclusively of moral conversions, and hence does not refer to new ideas that may find their way into the mind and produce a radical mental transformation. The difference between the moral and doctrinal conversion is well explained by Professor John Howley, M.A., from whom we quote the following interesting passage: "Most, if not all, the conversions we have been studying presuppose in the converted the existence of religious faith as a psychic element. . . . The Revivalist and the Jesuit may differ as to what must be believed, but both assume beliefs of some sort as necessary prolegomena to their different religious exercises. The conversions they effect are rather the development and the practical application of existing speculative beliefs than the formation of a new system of faith. . . . The change in the religious field of consciousness in all these cases is rather a rearrangement of existing psychic elements and their reinforcement than the formation of new constituents. Hence, there is a very great difference between these ordinary cases of conversion, whatever be their violence or eccentricity, and those where the passage is from infidelity to Christianity, and those where there is a passage from Protestantism to Catholicity. Here the change involved is much more than a mere shaking of the psychic kaleidoscope, the new pattern has new elements in it" ("Psychology and Mystical Experience," London).

³ Matt., vi. 22. On this passage Cornelius a Lapide offers the following comments: "Oculus symbolice est ratio, mens ac præsertim intentio bona; quod enim oculus est corpori, hoc ratio et intentio est animæ." St. Chrysostom enlarges on the subject in this manner: "A corporalibus interiora disce, quod enim oculus est corpori, hoc intellectus est animæ. Sicut enim oculus dirigit corpus, sic in-

therefore, or to reason, we must assign a primary rôle in conversion. "The intellect," writes Professor C. K. Mahoney, "ought forever to control the religious life. As has just been suggested, there is more in religion than ideas, theories, beliefs and plans. There are the feelings, but those feelings must be interpreted, and directed, and related to the whole of experience. There is the will, but the will must be made intelligent. It must not become the following of blind impulse. There is the imagination, but imagination without the critical aid of reflective intelligence will run wild. There are the inherited capacities, but those inherited capacities must be correlated with spiritual ideals and regulated by spiritual principles. The supreme and dominant aspect of religion is forever and always the intellectual aspect. Reason is regnant and cannot be removed from her throne without a resultant catastrophe."⁴

The decisive thing in a conversion is a new value-judgment that is formed and that becomes the basis of new adjustments of the entire personality. Thus, one who looked upon the Church as the beast of the Apocalypse now sees in her a beneficent institution. To this new aspect of things he then begins to readjust himself. This new value-judgment may sweep into the intellectual horizon like a new star suddenly flaming in the skies, or it may be formed by the combination of elements already existing in the mind, just as some new astral constellations are produced by the union of stars hitherto enjoying a separate existence. Let us recall that the New Testament refers to conversion as a change of mind, an intellectual meta-

tellektus practicus animam; quod enim hic sentit et gustat, hoc sentit et gustat anima. Unde error et vitium animæ in operando nascitur ex errore et vitio intellectus; quod tamen vitium sæpe oritur ex prava inclinatione et cupiditate affectus."

⁴ "The Religious Mind" (New York City). The Spiritual Exercises follow psychological lines. St. Ignatius makes sure that all the faculties are duly exercised but he is particularly concerned that the intellect, as it ought to do, takes the lead. In the *Directorium in Exercitia Spiritualia* we read: "Porro primum Exercitium illud est, quod appellatur trium potentiarum, non quia in alius etiam non exerceantur hæ tres potentiae; sed voluit B. P. N. Ignatius in hoc quasi aditu et principio omnium Exercitiorum viam monstrare, quæ in meditando tenenda est, nempe, ut per memoriam adjuvaretur ratio ad discurrendum sive ratiocinandum; per discursum autem excitaretur voluntas et affectus, idque actuare voluit in materia peccati, quæ prima occurebat ad meditandum" (*Exercitia Spiritualia S. P. Ignatii de Loyola*. Auctore R. P. Joanne Roothan. Romæ). The meditation in the Exercises is central, and that is precisely as psychology would have it, since the meditation represents the intellectual factor, around which everything else must be grouped. It is only the intellect that can organize and unify the mental life; in any reorganization of life the intellect, therefore, will have to take the foremost part. Conversion at all times presupposes an intellectual re-orientation. We shall presently see that this contention is fully in accord with Scriptural teaching.

morphosis. *Metanoeo* (*metanoia*) is the term employed.⁵ The choice of the term is very felicitous and psychologically correct. Now, because reason is the prime factor in conversion, our Lord always insists on faith as the first step to salvation. The comments of Dr. James H. Snowden on the Scriptural use of the term are very apposite and we give his words: "Let us now look more in detail at the means of or steps in conversion. Conversion, being a turning of the soul from sin to God, is primarily an act of the mind and the will. This fact is clearly expressed in the Greek word, *metanoia*. This word is translated repentance in both the Authorized and the Revised Versions of the New Testament, but this translation is misleading. The word repentance emphasizes a change of feeling in penitence or pain for sin. But *metanoia* means a change of mind. In his book entitled 'The Great Meaning of Metanoia,' Treadwell Walden brings out this meaning. *Nous*, he says, is the precise equivalent of mind. *Meta* is a preposition, which, when compounded with *nous*, means 'after.' *Metanoia* is the aftermind: perception, knowledge, thought, feeling, disposition, will, afterwards. The mind has entered upon a new stage, upon something beyond. He quotes a correspondent as follows: The root of *meta* is the English 'mid,' and *meta* is at bottom the English 'amid.' From this idea (one of situation) it progresses to another of direction; and in this use it has the sense of going right against, in the sense of striking fair and square, or right in the middle. Thus, it gets the meaning of oppositeness of direction, and its force in *metanoia* is to show that the action of the mind is now precisely in the opposite direction to what was before the case."⁶ A new value-judgment, accordingly, is central and pivotal in conversion. It is the focal point from which everything else radiates, the center of gravitation to which everything else converges.

⁵ Father Franciscus Zorell, S.J., in his "Novi Testamenti Lexicon Græcum" (Paris) gives this definition: "metanoeo, aliter atque antea sentio, sententiam aut consilium muto."

⁶ "The Psychology of Religion" (New York City). De Quincey concurs in this view, as is evidenced by the following passage: "I understand by *metanoia* a revolution of thought—a great intellectual change—in accepting a new center for all moral truth from Christ; which center it was that subsequently caused all the offense of Christianity to the Roman people." It stands to reason that, if the center shifts, the whole intellectual world undergoes a corresponding re-orientation. This important truth has its own practical consequences, for, if the core of conversion is a change of mind, then conversion is chiefly induced by instruction, by teaching and preaching.

NON IN DIALECTICA COMPLACUIT DEO SALVUM FACERE POPULUM
SUUM

Whilst duly stressing the part reason plays in conversion, we must yet guard against overemphasizing its importance. Man is not a logical machine that works with mechanical necessity and infallible accuracy. There are interferences of many kinds. The reasoning process is often deflected from its straight course. It is sometimes cut short by a peremptory fiat of the will before it arrives at the goal, and at other times it is so twisted by emotional influences that it is bound to miss the right path that leads to the truth. Hence, a conversion is not the inevitable conclusion of an argument. Other factors participate in the final outcome. However reasonable the act of faith may be, and however much it imposes itself on the intellect, still it must be commanded by the will. The *affectus piæ credulitatis* cannot be brought about by mere reasoning, however cleverly it may be conducted and however cogently it may be presented. Reason alone cannot lead to faith. It may bring us to the threshold of the sanctuary, but the decisive step by which this threshold is crossed requires something more than intellectual insight into its logical necessity. One of the most interesting examples of intellectual conviction without actual conversion is Leibniz, who in spite of all his fine writing and his keen logic never found his way into the True Fold. Between the final conclusion of logic and the assent of faith is a wide gap that must be bridged over by something else than logic. This something is what William James has aptly called the "will to believe."⁷ This will to believe is a very complex thing. It is woven of many threads. It may be said to represent the whole moral and religious disposition of the entire man.⁸

⁷ In an Address to the Philosophical Clubs of Yale and Brown Universities, Prof. James said: "I have brought with me tonight something like a sermon on justification by faith to read to you—I mean an essay in justification of faith, a defense of our right to adopt a believing attitude in religious matters, in spite of the fact that our merely logical intellect may not have been coerced. The Will to Believe, accordingly, is the title of my paper. . . . The next matter to consider is the actual psychology of human opinion. When we look at certain facts, it seems as if our passional and volitional nature lay at the root of all our convictions. . . . Evidently, then, our non-intellectual nature does influence our convictions. There are passional tendencies and volitions which run before and others which come after belief. . . . The question of having moral beliefs at all or not having them is decided by our will" ("The Will To Believe," New York City). Not in their entirety do we accept James' contentions, but only in so far as they assert that in the genesis of the act of faith the will constitutes a causal factor.

⁸ *Undoque vero intellectus non potest determinari ad alteram partem con-*

After a careful study of a number of conversions, Father Th. Mainage arrives at the conclusion that, while reason naturally has its legitimate place in conversion, the latter cannot be looked upon as caused by the sheer cogency of an argument or the demonstrative force of an intellectual proof. "Si le raisonnement," he writes, "occupe une place dans la conversion, on ne se convertit pas à la foi et à la vie Catholique par la vertu démonstrative d'une preuve: voilà où nous a conduits notre première étape."⁹ For this conclusion the author adduces three reasons.

If conversion were the outcome of a logical process of reasoning, this process, in order to produce the effect, would have to be complete, conclusive and convincing—not only absolutely speaking in itself, but also in relation to the individual concerned. Now, experience tells us that this is rarely, if ever, the case. In the logical processes that lead converts to the Faith we invariably discover broad lacunæ, wide gaps, which mere logic would be unable to cross. This need not cause wonder, for the strictly scientific argument for the truth of revelation is extremely complicated and intricate. It requires considerable time and much preliminary study. Few converts possess the leisure to pass all these arguments in review, and still less the logical training to appreciate their true value and to realize their inherent strength. Hence, it is not logic alone that is

traditionis neque statim per ipsas definitiones terminorum, sicut in principiis, nec etiam virtute principiorum, sicut in conclusionibus demonstrativis est; determinatur autem per voluntatem, quæ eligit assentire uni parti determinate et precise propter aliquid quod est sufficiens ad movendam voluntatem, non autem ad movendum intellectum, utpote quod videtur bonum vel conveniens huic parti assentire; et ipsa est dispositio credentis, ut cum aliquid credit dictis alicuius hominis, quia videtur decens vel utile; et sic etiam movetur ad credendum dictis, in quantum nobis repromittitur, si crediderimus, præmium æternæ vitæ; et hoc præmio movetur voluntas ad assentiendum his quæ dicuntur, quamvis, intellectus non moveatur per aliquid intellectum. Et ideo Augustinus dicit (in Joann. xxvi) quod 'cetera potest homo nolens, credere non nisi volens' (St. Thomas, *De Veritate*, xiv, 1). And again: "Respondeo dicendum quod, sicut supra dictum est, actus nostri sunt meritorii, in quantum procedunt ex libero arbitrio moto a Deo per gratiam. Unde omnis actus humanus, qui subiicitur libero arbitrio, si sit relatus in Deum, potest meritorius esse. Ipsum autem credere est actus intellectus assentientis veritati divinæ ex imperio voluntatis a Deo motæ per gratiam; et sic subjacet libero arbitrio in ordine ad Deum: unde actus fidei potest esse meritorius" (*Summa Theol.*, II-II, Q. ii, a. 9). Father Peter Finlay, S.J., sums up the argument very lucidly in the following passage: "Catholic revelation, then, as it comes home to the Catholic believer when he examines carefully the grounds of his belief, enables him to elicit deliberately and prudently, and with a clear sense of moral obligation, his act of Faith. But it puts no physical compulsion on him. It does not come to him invested with any such absolute necessity as characterizes mathematical truths and first principles in mental science. He is still free, after all due reflection and examination, to withhold assent, and even to reject revelation" ("Divine Faith," New York City).

⁹ "La Psychologie de la Conversion" (Paris).

operative in conversion. The whole experience points to something beyond pure logic. The rational framework of the argument to which the conversion is attributed, is quite often rather fragile, so that it would seem barely able to support the superstructure. Not rarely there exists a loose connection between the various organic parts of the argument, which the critical eye could not fail to discover. We will find ample room for those "reasons of the heart" to which Pascal refers.¹⁰ In most cases, the subjective reasoning that has prompted the convert to embrace the Faith would not measure up to the exacting demands of rigorous scientific demonstration.¹¹

The conclusion of Fr. Mainage is borne out by a second observation of a very striking nature which we can make almost every day. It is this. What will impress one individual as conclusive evidence for the Divine origin of the Church and sweep him with powerful momentum into the fold, will make no impression whatsoever on another and will leave him entirely indifferent. If there were here merely a question of dialectics, the argument in each case ought to produce identical results. Strangely, however, this is not the case.¹² Closely allied with this is another interesting mental phenomenon which points in the same direction—namely, that the act of conversion is not the fruit of a dialectical process. We allude to the remarkable fact that the same philosophical system, which estranges one from faith entirely, will be to another one the means of his conversion. Evolutionary philosophy for most minds has the fatal tendency of alienating them completely from any belief in a personal God; yet, this same philosophy, fraught with such subtle dangers, will open up to others luminous perspectives by which they obtain

¹⁰ "The heart has its reasons, which reason knows not, as we feel in a thousand instances" ("The Thoughts of Blaise Pascal," translated by C. Kegan Paul, London).

¹¹ "Tout d'abord, si la conversion était l'aboutissant logique d'un raisonnement, il faudrait au moins que celui-ci fût parfait, achevé dans son ordre, c'est-à-dire concluant par la force de prémisses évidentes non seulement en elles-mêmes mais pour celui qui les emploie. Or c'est là une condition qui n'est pas toujours remplie. . . . Mettez en regard la dose d'intellectualité que comportent certaines conversions et le résultat réel, vous serez frappés du hiatus qui sépare ce résultat de la cause à laquelle on voudrait le rattacher. Parfois l'argument est si ténu qu'on n'ose le presser de peur de le briser" (Mainage, *op. cit.*).

¹² "Autre observation. Une preuve, mettons, de peur de forcer la note, une présomption, une probabilité en faveur de la foi, possède, semble-t-il, une valeur intrinsèque qui devrait réagir d'une manière semblable sur les intelligences et—toutes choses égales d'ailleurs—provoquer une adhésion proportionnée à la quantité même de lumière émanée de l'objet. Or pourquoi, au contraire, remarquons-nous que tel argument convaincant pour celui-ci ne l'est pas pour celui-là? Que tel indice qui entr'ouvre à celui-ci les horizons de la croyance laisse celui-là parfaitement insensible?"

convincing glimpses of the existence of a Creator.¹³ Even the shrewdest psychologist will find himself here in the presence of a most perplexing and puzzling phenomenon. It is, indeed, by strange routes that souls are led to the perception of the truth. To attempt an explanation of these phenomena on a purely logical basis will prove futile. Hence, once more we are justified in concluding that dialectics alone does not account for conversion to the Faith; otherwise, there would have to be more uniformity in the intellectual antecedents that culminate in the act of faith.¹⁴

Lastly, if conversion were the logical result of an intellectual inquiry, it would of necessity coincide with the termination of this inquiry. This, however, is not so. Quite often there is a considerable interval between the intellectual conviction and the actual conversion. Not only that, but at times the conversion does not at all follow the conviction. No amount of logic can guarantee the final result. The dialectical argument does not contain in germ the assent of faith. It may, therefore, fail to blossom forth and ripen into real faith.¹⁵

¹³ "Et néanmoins il y a un fait plus extraordinaire encore. Le même système philosophique, qui fait perdre la foi à certains, fournit à d'autres le moyen de la retrouver: 'Je commencerai donc sans plus,' écrit Joergensen, 'par cette déclaration surprenante que je suis devenu chrétien parce que j'étais darwiniste, ou mieux, c'est une conclusion darwiniste qui m'a fait adopter la vérité du christianisme.' Et Dieu sait si Darwin a fait tourner la tête à maint esprit de notre époque. Le cas de Miss Baker n'est pas moins étrange. Du protestantisme elle est sur le point de verser dans l'agnosticisme le plus radical. Avec une insatiable avidité elle lit Locke, Hume, Kant, Mill, Schopenhauer, Darwin, Spencer, Renan et le reste. De même et plus encore que dans le cas de Jouffroy on est saisi de vertige: la pauvre enfant (elle a dix-huit ans à peine) va perdre pied, s'engloutir! Au contraire. De ce fatras de doctrines hétéroclites, elle ne retiendra que les conclusions qui, à son insu, la ramènent peu à peu vers la foi" (Mainage, *op. cit.*).

¹⁴ Our author is, therefore, thoroughly justified in exclaiming: "Nous sommes en plein mystère psychologique, et pourtant le fait se reproduit très fréquemment." After this we need no longer be surprised at the seeming impotence of mere reason. In a dim way we begin to comprehend why the most brilliant minds fail to arrive at the goal, and why, on the other hand, humbler minds, destitute both of critical acumen and dialectical skill, arrive at the possession of the full truth by the most unexpected and most unlikely roads. If logic were the decisive factor in conversion, Leibniz would have embraced the faith. He could not have done otherwise. "It is, however," says a writer in *The Dublin Review* (December, 1928), "impossible for a Catholic to read the evidence set forth in this volume ('The Reunion of the Churches. A Study of Leibniz and his Great Attempt,' by Dr. G. T. Jordan, London) without feeling that Leibniz ought to have joined the Church, and that, whatever provocation Catholic intolerance may have given, he definitely took the wrong turning, drifting, as we see from his later utterances, towards a vague undenominational religion which could end only in the rationalism of the *Aufklaerung*. . . . The *Systema Theologicum* is almost entirely Catholic. . . . That its author failed to follow his own light, then so clear, is the tragedy of his life, the more tragic that it is the tragedy of the noble soul which these pages reveal."

¹⁵ "Si la conversion était la conclusion logique d'une enquête intellectuelle, il n'y aurait point d'intervalle entre le moment où cette enquête s'achève et celui

Reason has its place in conversion, for otherwise it would be an irrational process; but it is not the all-deciding factor. Logic alone cannot convert anyone. Faith is not the inevitable final stage of a deductive argument. "Actus fidei," writes Father Garrigou-Lagrange, O.P., "non est igitur conclusio syllogismi apologetici, sed hic syllogismus terminatur ad iudicium credibilitatis."¹⁶

CHARLES BRUEHL, D.D.

où l'on se convertit. Le changement de vie coïnciderait avec la dernière illumination rationnelle. Or il n'en est rien. On a vu des hommes, aussi convaincus qu'on pouvait l'être, et qui, pourtant, ne se convertissaient pas: 'Je voyais clairement,' écrit Thayer, 'que la vérité de l'église romaine est fondée sur les preuves multipliées et sans réplique; je voyais que ses réponses à tout ce que les protestants lui reprochent, sont solides et satisfaisantes.' Et néanmoins Thayer n'avancait pas, et il fallut, nous le verrons plus tard, autre chose que des raisons pour le décider. . . . Assurément, l'enquête la plus consciencieuse, la plus convaincante, n'est pas ce qui emporte l'adhésion de l'âme à la foi et à la vie catholiques" (*op. cit.*).

¹⁶ "Theologia Fundamentalis" (Rome).

SERMON CRITICS

By THE RIGHT REV. MSGR. H. T. HENRY, LITT.D.

I

"Preaching at the present moment seems to be suffering from a contemptuous disparagement in those who hear, and from a misunderstanding on the part of some of those who speak." Thus wrote Canon Newbolt, of St. Paul's Cathedral, in his "The Ministry of the Word" (Longmans, Green & Co., 1913). The contemptuous disparagement had long antedated that "present moment" of which the Canon wrote. And the disparagement evidently continued long after, as witnessed in the statement of G. K. Chesterton in his article contributed to the *Illustrated London News* (August 27, 1921) on the subject of why people do not go to church. "Perhaps," he said, "the commonest explanation given is that the sermons are dull. Probably it is true that the ordinary sermon is dull. But the ordinary sermon blazes with wit, compared with the ordinary newspaper article about the Failure of the Church. I cannot believe that the silliest curate, in his stupidest sermon, was ever quite so vague, so vapid, so invertebrate, so incapable, and even incurious, in discovering what he was talking about, as is the kind of layman who writes letters and articles in the papers about the problem of the empty churches."

I have recorded all this, and could have recorded very much more, for the use of any apologist who may wish to employ the old retort concerning those who live in glasshouses. Chesterton thinks the charge of dullness in sermons probably true, but retorts on the vagueness and insipidity of those who make the charge. What, for instance, is really meant by saying that a sermon is dull? *Faveas amplius explicare*, as my old professor of Philosophy used to say to a blundering objector in a scholastic *disputa*. Perhaps it is the hearer that is dull. Perhaps the objector has not the wit to discern the true force of an argument. If the critic of a sermon will be good enough to tell us in what respect or respects the sermon is dull, we may hope for some constructive criticism. But, if he cannot oblige us with any further explication of the meaning of the word "dull," we may feel inclined to say, with the King in "Alice in Wonderland": "If

there's no meaning in it, that saves a world of trouble, you know, as we needn't try to find any."

II

Our priestly desire, on the other hand, is not to ward off criticism by a retort either courteous or discourteous. Rather do we wish to profit by an intelligibly constructive criticism. We prefer to discover, if possible, why our preaching fails to bring profit to our hearers.

When we try to do this, we immediately confront an obvious division of the problem into two sections. The fault or faults may lie in our auditory or in ourselves. The faults may, indeed, be apportioned in equal or unequal parts to both categories. But clearness suggests the desirability of exploring the two sections separately.

Sermons on certain topics may be received by our hearers with dull appreciation for the reason that the hearers are not—although they ought to be—interested. The Blessed Thomas More lamented, in his day, the fact that sermons on the joys of *heaven* were translated by the hearers into *heaviness*. He expressed a wish, in a letter to his nephew, that the case were otherwise, but added philosophically that, since a preacher could not change human nature, he might well be excused for using an interjected story or anecdote that should awaken the interest of the people. By way of contrast, however, sermons on the pains of hell kept the interest of the hearers. What is the reason for such a discrimination of interest? The very reverse is true of earthly delights and earthly punishments. Bandits joyfully risk the known punishments of prison or the "smoke chair" in order to gain wealth for the future satisfaction of their imagined pleasures. The fault here is assuredly not that of the preacher.

A congregation that is listless while hearing a glowing description of the heavenly delights, will nevertheless go home and read with avidity a long paper like Mivart's on "Happiness in Hell." Why? Is it because Hell interests them more than Heaven, or simply because of what looks like a sensational title? Is it because vaudeville is more attractive to most folk than logically constructed drama?

Does the ordinary critic of sermons go to church, mayhap, with the conscious or even the unconscious purpose of sitting in judgment on the scholarly qualifications of the preacher? St. John Chrysos-

tom commented with apparent indignation on the attitude of at least some of his hearers. These, he said, do not listen with docility to the priest as pupils should listen to their instructor, but rather as judges of an oratorical debate, comparing one preacher with another, and becoming partisans of this or that preacher, even as the spectators in the theatres were wont to sit in judgment on the relative merits of the actors. In our days, it is true, those who listen to sermons respect certain traditional conveniences of the congregational decorum, and do not signify their approval of the preacher by loud applause, as the hearers of Augustine and Chrysostom did in the olden days. But do not our critics occasionally convey their approval to their friends by nudges and glances? And do they not convene after church to comment favorably or unfavorably on the preaching? What spiritual fruit can they possibly have gathered from the sermon to which they have listened as judges of oratory rather than as pupils in the School of the Saints?

When the preacher kneels humbly at the foot of the altar to invoke the Spirit of Truth and of Wisdom to help him in his task of enlightening the minds and warming the hearts of his hearers, and the congregation kneels decorously during his invocation, do they, perhaps, think only of the appropriate decorum and not at all of the spirit and hope of the preacher's prayer? Do not their minds need the enlightenment, do not their hearts need the quickening, for which he prays? Do they, in brief, pray with him and for him and for themselves? Or are they speculating on whether the sermon is going to be a "good" one (from their uninstructed standpoint) or a "poor" one?

Now, it is probably true that there lurks in every one of us—in laity and clergy alike—the spirit of criticism. Massillon was once asked how it was that he seemed able to read the inmost hearts of all who listened to his sermons, although, by his state of life, he was so far removed from the varied worlds of professional life, or the lives of tradesmen and artisans, in which his hearers had their being. He replied that, in order to read their hearts, he had only to study his own heart. We shall, therefore, not be too harsh in reproof of the laity. Indeed, is it unheard of that priests pass judgment on the homiletic ability of the retreat-master in clerical retreats?

I have said that our congregations today respect the requirements

of traditional decorum, and accordingly do not manifest, by applause, their approval of the sermon. Nevertheless, the critical spirit may be there, as became evident on one occasion during a conference given by the great French conferencier of Notre Dame, Father de Ravignan. Ponlevoy tells us :

“One day Father de Ravignan had been painting in grand outline the wilful misery of the unbeliever, his doubts and self-contradiction, his melancholy and fear, his repining and despair; the picture was striking for its truth, and was drawn with an energy passing belief; the hearers were paralysed. Suddenly want of breath compelled the orator to stop; he folded his arms on his breast, and with an inimitable intonation let fall the words: *And we—we are believers.* This unlooked-for contrast was caught up at once: a movement ran through the hearers, restraint was no longer maintained, applause broke forth. But the humility of the priest took alarm, reverence made him indignant. With glowing countenance, and arm raised in air, he seemed as if he would throw himself among his hearers. *Silence!* he exclaimed, and his voice overpowered the sound, while his action stopped all expression of feeling. He could not bear that man should receive applause in the immediate presence of God.”

One might justly suppose that any such contrasts as that pictured by the preacher would have humbled the hearers to the dust instead of exciting them to applause, unless, as has been pointed out, we recognize the tendency to sit in judgment—albeit unconsciously—on the preacher. Only something that pierces into the heart and the reins will apparently overcome the critical spirit in many of us, as was the picture drawn by Massillon in his famous sermon on “The Small Number of the Elect.” At one point, horror ran through his auditory in such wise that the people suddenly stood up trembling in their places, as though before the very judgment-seat of God at the Last Day. But the hearers did not applaud the skilful painting of the verbal picture.

One sort of lay criticism is not intended as such. It is a criticism of act rather than of words. The hearer stands, in deference to custom, for the reading of the Gospel of the Sunday or festival. He has heard it so often before! He sits, and, knowing beforehand what the preacher is going to say upon the text, settles himself comfortably for a period of pleasant inactivity both of mind and of body, and so he insensibly drowzes. A writer in “Platform Aids” comments amiably on such a hearer :

"A kinder critic you will never find, though you may a more intelligent one. He likes the way the gospel food is served up. It is more to him than food; it is soothing syrup, such as no druggists' shops contain. We met him the other day, along the dusty road, not far from Fletcher's barn. He took my hand and kindly said: 'Sorry you are going to leave us. I never yet have heard you preach a sermon that was poor.' 'True, indeed! nor a sermon that was good.' He took the hint; he smiled a curious awkward smile, and silently he vanished."

Undoubtedly, there is such a thing as the drowsy hearer; and, while he sadly interferes with the preacher's equanimity, we scarcely know how to put our resentment into words. If such a hearer chance to sit where the eye of the preacher finds him without the effort of seeking him out, the effect is disturbing. If only a gleam of opposition should light a hearer's face, the orator is stimulated to fresh endeavors at argumentation or appeal. But who can combat against a closed pair of eyes, a gently nodding head, a soft but audible breathing? And yet this drowsy attendant—he can hardly be styled auditor—may not be wholly at fault. The liver may be torpid, the mind wearied, the body fatigued. If his example be general, it may be due to lack of fresh air; and even here the sexton may not be at fault, since our churches are filled to capacity and even beyond at the early Masses, and there is hardly time enough between them to purify the atmosphere.

III

In charitably accounting for the unintended criticism of the drowsy attendant at our preaching, I was about to say that his drowsiness might result from a combination of bad air, a hot day, weariness of mind (if he be a professional man) or of body (if he be an artisan), and a customary lateness in retiring to rest on Saturday night. And yet this combination may not wholly "let the preacher out" of the unintended and implicit criticism. For the preacher may himself be somewhat at fault. The sermon itself may be "dull." But constructive criticism, as has already been pointed out, should be put to the task of analysis. What, then, contributes to the dullness of a sermon? Where is the preacher himself, mayhap, at fault?

It is not, indeed, the preacher's fault if certain topics fail to retain the interest of the hearers when we preach. They ought

not to translate *heaven* into *heaviness*. But the preacher has to face facts of our weak human nature, and the Blessed More shrewdly and philosophically indicates what the priest ought to do when the topic sets the people asleep. A story, an anecdote, whether quite relevant or not, may awaken our hearers and induce them to listen for some time, at least, to the heavy topic. When they again begin to nod, another story is in order. Is the preacher well prepared to provide such an infallible remedy for drowsiness? Father O'Brien Pardow was adept in the use of such a measure, and used it effectively when the seminarians in our spiritual retreats began to show the effects of a hot day and the close air of our chapel. He never lost himself in rhapsodic thought, but kept his eyes roving around the chapel in order to catch the first indications of drowsiness in his auditory.

Again, a preacher can give the effect of novelty to a discourse by avoiding, in the introduction of his sermon, such clichés of homiletic style as "The Gospel which I have just read for you, dear brethren," or "Our holy Mother the Church sets before us in this day's Gospel," or "Of all the virtues that adorn the Christian soul," and the like; by varying from Sunday to Sunday the style of the introduction, while preserving always a quiet and pleasant demeanor devoid of all appearance of sensationalism or striving after effect. The introduction may begin with a graphic description of the scene in which the Gospel is laid, or with an anecdote from the life of a Saint or from a personal experience related to the topic of the sermon, or with the words of a strikingly beautiful hymn (such as almost any of the hymns of Father Faber would provide).

The sermon may be made to possess a lively manner by occasional questions (as though an objector were arguing with the preacher), by avoidance of long or complicated sentences, by simplicity of diction and clear but brief argumentation, by easily apprehended illustrations, and by short and, as it were, self-explanatory anecdotes. But, even better than all this, an earnest and interested manner in the preacher will vivify a discourse which otherwise might seem to be perfunctory—as though the preacher were getting rid of an unpleasant duty rather than eager to seize an admirable opportunity. The liveliness of manner does not mean much gesturing, but rather the variety in pose and manner that helps to interpret

variety in thought and emotion, and that gives a running commentary, as it were, upon the thoughts expressed in our words. Liveliness is obtained perhaps best of all by the proper use of that most magical of musical instruments, the human voice, in its constant rising and falling, in its emphasis and its pauses, and in its scarcely definable accent of conviction, its earnestness and unaffected pathos. The eyes, too, may contribute greatly towards what is called here "liveliness" of manner.

Apropos of this, let me again quote a writer in "Platform Aids":

"When the voice is dull and monotonous, and the matter heavy, and the manner dull, it is hard to keep awake. 'Which,' as Lincoln used to say, 'reminds me of a little story.' Archibald Drowsy, D. D., was once prosing over his sermon in the pulpit. In the middle of it he looked up, and all his hearers had turned to sleepers, save one staring idiot in the front seat in the gallery. 'Too bad!' cried Mr. Drowsy; 'all are asleep save this *poor, grinning idiot*.' Then came the unexpected response: 'An' if I were not a poor, grinning idiot, I'd be asleep too.'"

In thus attempting, by a "lively"—or, as it should perhaps better be styled, an *earnest* and *interested*—manner, to obviate the silent and unintended criticism of the drowsy hearer, the preacher is not yielding any of his proper self-respect to a foolish requirement of his auditory. The heart of a priest is that of a father, yearning over its careless child, and not seeking reasons for condemnation but rather excuses for condonation. He is not indignant that his congregation gives him but slight attention, but looks about for methods of gaining their attention.

Even when the criticism of his preaching comes from indocility on the part of his hearers, he is less tempted to scold than to look for possible carelessness in his own sermonizing. He will first of all ask himself if Monsignor Benson's caustic words apply to him. Speaking once to his friend, Father Watt, Benson said: "Over and over again I've met priests who didn't know on Saturday night what they were going to preach about on Sunday morning; and the result is they get up into the pulpit, read the Gospel, make a few disconnected remarks about it, and after they've been doing that for about six months, they've developed one sermon which they preach Sunday after Sunday—and then they talk about the leakage!" The hopeful business of a priest is to change the refractory will, the

indocile heart. His sermon ought to have this hope as one of its inspiring motives. But a few rambling remarks on the Gospel cannot, of course, realize any part of such a hope. Its clear inspiration is of a wholly different kind of hope—the hope, namely, of scrambling through an inescapable duty in any fashion whatsoever. If such a preacher feels satisfied from the purely human standpoint because he hears no adverse comment on his preaching, he is apt to be living in a fool's paradise. The Catholic critic does not write condemnatory letters to his favorite newspaper, and those who hear his criticisms in the course of conversation do not run to the priest with unpleasant tales. It is possible that some of us were very much surprised to read the criticisms of our general preaching voiced in the pages of *The Sign*, running through several of its monthly issues a very few years ago. Our dear laity did not spare us, although it is also true that some of the contributors to the discussion of our preaching did have pleasant things to say about us. An unnamed seminary professor who was asked about the matter was quoted as admitting the justness of the adverse criticisms, but also as defending the seminaries on the score that more time was required for the effective teaching of homiletics than could be spared for that purpose. But it may be that the fault is not in our seminaries so much as in ourselves. The curriculum of the ecclesiastical seminary is undoubtedly overcrowded with necessary technical training, and priests occasionally clamor for the introduction of still more subjects desirable in the curriculum. We must be largely left to our own resources in this matter of preaching. And it is futile for us to resent lay criticism. Our better judgment should be to render that criticism as little justifiable as may be. And until we ourselves shall have acquired such docility of heart as to make us think not of criticizing, let us say, the retreat-master in our annual retreats, we do not come into court—as the legal term has it—with clean hands, when we resent the criticism of the laity.

But I fear that this paper, which could have been reckoned as an irenicon in respect of sermon-critics, has itself developed into sharpness of criticism. We may comfort ourselves with the thought that criticism, like adversity, has its sweet uses. If the criticism be unjust, it may helpfully humble us. If it be favorable, it should not elate us, even when we feel convinced that it proceeds from a candid

and competent judge. And meanwhile we may well reflect on the words of St. Francis de Sales :

“Do you care to know how I estimate the excellence of a preacher? If the congregation go away smiting their breasts, and saying, ‘I will do so and so,’ I think well of the sermon, not when they are all crying out, ‘What a beautiful sermon! what an eloquent man!’ Eloquence and touching words are human gifts, but when sinners are converted and turn from their wicked ways, we may be sure that God is speaking through His servant’s lips, and that preacher has the gift of counsel and the science of the Saints. The true air of preaching is that sin be abolished and righteousness abound on the earth.”

THE BELOVED DISCIPLE

By GEORGE H. COBB

No less than twenty-two popes chose the name of John, and numerous Saints bore the same honored name. The Baptist and the Divine both appealed strongly to the devotion of the faithful throughout the ages. For a long while the Precursor had the preference, and in the days of fierce asceticism Catholics did indeed do penance with that gaunt, wildly clad figure before their eyes. In Raphael's immortal fresco named the *Disputa*, John the Baptist stands on the left of the Redeemer to represent Divine Justice, even as Mary stands on the other side as a comforting reminder of Divine Mercy. In course of time "the disciple whom Jesus loved" gained preference in the hearts of the faithful, who felt that love was the golden cord best calculated to bind them to Jesus. One of the unforgivable sins of Art has been to represent this great mystic, who pierced the heavens with his eagle eye, as a beardless youth with a pretty, vapid, girlish face absolutely devoid of character. But the sin crying to heaven for vengeance is to represent him writing his Gospel bearing the same insipidly pretty face—a tradition that artists will insist in perpetuating, although everyone knows today that John was 95 years old when he wrote his Gospel at Ephesus.

Three beautiful examples of devotion to John that was richly requited have come down to us for our encouragement and are worthy of record. Pope Hilarius (461-468) built a chapel to St. John the Divine in the Lateran Baptistery in thanksgiving for his safe delivery from Ephesus when it was being sacked, owing to the intervention of the Saint. The Empress Gallia Placida—she who lies in the loveliest mausoleum that Christian Art has erected and adorned—promised to build a Church to St. John, if he would but save her when in imminent danger of shipwreck. That church was built in Ravenna, and a carving over the door records the happy deliverance from danger. The third example given by the saintly Dominican Archbishop of Genoa in his thirteenth-century *Lives of the Saints*—most unhappily styled in translation "The Golden Legend"—refers to King Saint Edward the Confessor. It is so delicious, despite the startling inaccuracy of the king's name, that I make no apology

for giving the story in full. "St. Edmund, King of England, had the custom to refuse nothing to those who asked him in the name of St. John the Evangelist. One day, during the absence of the king's chamberlain, a certain pilgrim drew nigh to Edmund, and begged an alms in the name of St. John the Evangelist. And the king, having naught wherewith to give him, gave him a precious ring which he wore on his finger. But, some days later, an English soldier who found himself on the other side of the Channel met this same pilgrim who entrusted him with the ring, requesting him to take it to the king with these words: 'He for the love of whom thou hast given this ring, it is even he who returneth it.' Whence doth it clearly appear that it was St. John himself who appeared to the king under the guise of a pilgrim."¹

The personality of Paul obtrudes itself upon us throughout the whole of his Epistles; the personality of John is hidden from our gaze, so veiled and brief are the references to him, so little does he reveal his personality in his writing. "He is the organ," says Baumann, "of the Seraphim, which one hears without seeing him who plays." St. John is the priest's grand patron. He is the first great mystic—the Rosa Mystica dwells in a land apart, for the moon can never be confused with any star—who gazes unflinchingly at revelations that would but blind the ordinary mortal. He is the apostle of Christ's predilection, even as every priest is the child of His special love, being drawn into the inner circle of His intimates by His own deliberate choice: "Non vos me elegisti, sed ego elegi vos."

It is well for the *alter Christus* to reflect that of John alone was it ever recorded that his head rested on the bosom of Jesus. The Church seems to be impressed with this thought in her liturgy, for John heads the list of Saints after the Consecration that he may again be closest to his Master at this Last Supper. He was the sole one of the Twelve that stood by Jesus to the last. Divine choice fell on this priest to represent the human race commended to Mary's maternal care. That precious intimacy between himself and Our Lady in sharing the same home seems to indicate the place Mary should hold in every presbytery and in every priestly heart. John's never-changing sermon in ripe old age on the predominant feature of the true Christ follower is not without its salutary warning in an

¹ Translated from Wyzewa's "La Légende Dorée," p. 56.

age enthralled by the hydraheaded monster of selfishness. He was a virgin, and with that clarity of vision which is the prerogative of the clean of heart, he pierced the veils that hid the Master from Peter's view as the Risen Jesus appeared on the shore.

It is one of the wonders which constantly daze us in dealing with the Saints, that this poor fisherman, and not the learned Luke, should come to write the one Gospel that stands apart for boldness of flight, depth of thought, and clarity of vision. The fisherman who ever stands on the brink of danger with but a plank between himself and eternity, who sees the might of God in the bursting sea, who feels the presence of God about him in the mysterious loneliness of the night watch, tends to become a mystic. Is not Brittany, the land of the fisherfolk, the land of mysticism? John learned the secret of all the mystics—to keep every word of the Master silently in his heart and ponder deeply on their hidden meaning, like the Rosa Mystica herself. Long years afterwards John would unlock these treasures from his heart, and reveal the most beautiful of all Our Lord's discourses after the Last Supper. Where the other Apostles questioned the Master and showed their ignorance, John preserved a grave silence. The three Synoptics are chiefly concerned with what Jesus did. The great mystic's aim is to reveal what Jesus said.

Beautiful was the friendship between Peter and John, who were drawn together by the one mighty love that reigned supreme in their hearts. Even as the magnet draws two needles to itself, so did the Sacred Heart draw them together. Peter's love was impetuous and self-reliant, till the weeds of self were scorched from his heart in the fiery trial. John's love was more prudent, and leaned, as all true love must lean, on the bosom of Jesus. The two intimates were close together at the Last Supper, and Peter, doubting his own tact, asked his friend to find the name of the traitor from the Master, feeling that John alone could wring that secret from the bosom on which he reclined. He had guessed aright, and only the beloved disciple was destined to share with Jesus the bitter knowledge of the betrayer's name. Every word of Jesus on that memorable night sank deep into the soul of John, to be recorded with burning love when on the brink of the grave God willed him to reveal his knowledge to the world. It is only by the deep study of that most pathetic and wonderful of all the Master's discourses in the Cenacle that we

come to touch upon the fringe of our Lord's love for souls. Peter and John were together as they followed Jesus from the Garden to the place of Peter's undoing, where we may well contrast the prudence of John in keeping away from the danger zone.

John alone followed his Beloved through all the hours of His torture. St. Catherine of Ricci, a stigmatic, suffered weekly for years the Ecstasies of the Passion, showing by exclamations and gestures that she was following each stage of the terrible drama in ecstasy. John followed it on the actual day of the happening. He heard the agonized, whispered prayers of Incarnate Love on the Cross, and would have swooned away for agony of grief had he not seen the Mother's sorrow, frozen into stone, as she beheld the life-blood of her Son and her God trickling down the Cross. His weakness found a refuge in her strength, and what a *Stabat Mater* John might have written had God so willed! It was then he shared, more than any other Saint, Mary's knowledge of the price of souls. It was then they became as Mother and son in their mutual grief.

The little house close to the Cenacle in Jerusalem, where two souls dwelt together sharing a priceless memory, is shown to this day. Joseph had known Mary in her hour of joy, as she fondled her Babe to her bosom: John knew her intimately as the Queen of Martyrs, separated from her All—whom she had lost, not for three days, but for weary years. Once more they stood together at the foot of the Cross, as he said his Mass and Mary assisted. I think that, of all other Saints, John could gain us the grace to celebrate Mass worthily. At long last Mary was able to sing triumphantly her *Nunc Dimittis*: as she passed to heaven to do good on earth, what a bitter hour of parting for John, who was now indeed deprived of all that held him to earth! Long weary years of exile lay ahead: he must labor whilst the Master willed it, and he was destined to suffer the martyrdom of the old in seeing his fellow-Apostles loosen earth's shackles before him. The youngest of the chosen band, his life was to cover nigh a hundred years. They tried to martyr him at Rome, but the boiling oil was cold compared to the exile's eager longing "to be dissolved and be with Christ." The Emperor banished him to Patmos, but anywhere on earth was banishment to John. His treasure was where his heart was—in heaven; and with eagle vision the aged

mystic with baffling similes tries to describe that third heaven into which his soul had been so frequently rapt.

As his last legacy John reveals to us at Ephesus one of the secrets he had wrested from the bosom of Jesus at the Last Supper. To love one another in Jesus is the grand psalm of life for the true Christian. That is the critical test as to whether our love of God is a reality or a sham. It is the thermometer which registers the heat of our love for God. There is a beautiful story told of him in the "Golden Legend," which abbreviation would but spoil. "One day St. John converted a certain young man, brave and handsome, and confided him to the care of a bishop as a sacred trust. But some time after the young man abandoned the bishop to become a brigand chief. And, the Apostle having meanwhile come to redeem from the bishop the trust confided to his care, the latter replied: 'My venerable father, this man is dead as regards the soul, he dwelleth now on a mountain with certain brigands.' On hearing which the Apostle tore his mantle and beat his head with his fist, and immediately caused his horse to be saddled, and climbed without escort the mountain where the brigand was. But this man, seized with shame on seeing him, dug spurs into his horse and fled. Now the Apostle forgetting his age started in pursuit, crying: 'Eh! what! Well, beloved son, fleest thou from thy father who is but an old man unarmed? Fear not, my son, for I will render account for thee to Christ, and I do assure thee that willingly would I die for thee, even as Christ died for us! Return, my son, return! It is the Saviour who sends me!' On hearing these words, the young man came back, drew nigh to the Saint, and burst into tears. Then the Apostle threw himself at his feet, seized his hand, and covered it with kisses. And he prayed and fasted for him, and obtained his pardon; and later he ordained him bishop."

In the twelfth century when rose the lovely dawn of Sculptural Art in France, to soften the harshness of the thought of the Last Judgment, Mary and John the Divine stand on either side of Jesus, as though to surround the Judge with all that is most beautiful of human love. Most comforting sight, that the three who were together on Calvary's height, whilst man's redemption was being wrought, should be close together when the soul's fate hangs trembling in the balance!

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

IV. The Presence of God

I

Not long ago a London doctor said that it is of no use to live surrounded by the best and purest atmosphere unless you can get the fresh air into your lungs. Only in this way will it freshen and purify the blood, exhilarate our spirit, and quicken our vitality. This casual dictum of the disciple of Æsculapius is a quite suitable peg on which to hang one or two moral considerations; for, just as nature's varied moods are often the reflection of those that sway our own hearts, so are we best able to express and to understand spiritual things by sensible images.

If there is one aspect of God that is most forcibly and most frequently alluded to in our Holy Books, it is surely that of His immensity, by which He is present in the world He has made, filling every nook and cranny of the universe with the majesty of His presence: "Thus saith the Lord, Heaven is My throne, and the earth My footstool" (Is., lxvi. 1).

God, says St. Thomas, is everywhere *per essentiam, potentiam et præsentiam*, which is only another form of the more picturesque phrase of St. Paul in which he declared to the Athenians of old that "in God we live and move and have our being." There is no *actio in distans*—a worker must be in close touch with his work or the matter to which he applies his activity. Now, God is the sole author of all things: no one has helped Him, either with advice or active concurrence. The ever-flowing stream of life and being has its source in Him alone. Hence, there must needs be a most intimate contact between God and His creatures—what is called a *contactus virtutis*. When touched by the finger of God, all things leaped into being, even as a virtue went forth from our Lord when the hand of faith touched the hem of His garment. But the power and virtue of God are not two realities distinct from His Being, for there is no distinction or division in His nature, all diversity being solely in our mind which cannot grasp the infinite simplicity of the Divine Es-

sence. His creative power is only one of the many aspects under which we view the simple nature of the Deity.

Many people probably conceive the divine omnipresence as St. Augustine confesses he imagined it. They fancy that God is, as it were, spread throughout all space somewhat after the fashion in which the atmosphere envelops the globe, or as the ether is said to fill the immensity of stellar space. The source of this error lies in that we endeavor to imagine what can only be imperfectly grasped by the mind. Owing to His adorable simplicity, God is not spread out like the mist of an autumn morning, but exists wholly and completely in every part of the universe, after the manner in which the soul is wholly and completely in the body and in every part of the body. The soul is not more in the head than it is in the hands or the feet, except in the sense that it is the principle of activities of a far higher order in the head than in those other members.

In such a manner is God everywhere, wholly, completely, in all the beauty and radiance of His infinite Majesty. And yet we must add that there are differences in the presence of God, for this adorable presence is to be viewed in the light of the effects that God produces in the place or in the person where He is said to be present.

The presence of God is not something purely *static*. He does not dwell in the world, or in our soul, like some Eastern potentate—shut up indeed in a gilded palace, but in no active and real touch with the outer world. God's presence is always *active*: He is only present where He manifests His power. We commonly say that the soul is in the body: it would be almost truer to say that the body is contained and encompassed by the soul, because it is always being molded and fashioned and quickened by the soul. Without this ceaseless action of the soul upon the body, the latter would be little more than a handful of dust which a breath of wind might sweep to the four corners of the earth.

God holds us in the grasp of His omnipotent hand. But even this expression does not adequately describe the closeness, the intimacy of God's presence. He is not merely around us, or above us: He is within us. As a sponge that grows on the ocean bed is wholly impregnated with the salt water in which it lives, so are all creatures, as it were, permeated by the action of God on them and in them.

All this is true of what we call God's natural omnipresence as

Creator and Preserver of the universe, for, according as the effects of His beneficence vary in character, we distinguish a natural and a supernatural presence of God. The supernatural presence is by sanctifying grace, in virtue whereof the soul of the Christian becomes the living temple of the Blessed Trinity, according to our Lord's glorious promise: "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him" (John, xiv. 23).

II. REALIZING GOD'S PRESENCE

If we were to speculate as to what constitutes one of the chief, if not absolutely *the* chief difference between just ordinary good people and those sublime beings whom we call the Saints, we might affirm without fear of contradiction that it is the Saints' realization or sense of God. All of us believe vaguely that God is everywhere: faith and reason alike assure us that He is. At times we all have a more or less keen sense of that blessed and tremendous reality. But it is an all-too-fleeting impression. The Saints, on the other hand, were so to speak obsessed—or, if that is an unsuitable word, they were pursued and haunted—by the thought of God ever present to them. This sense of God's nearness was a marked feature of the spirituality of the Patriarchs of old. Whenever they wished to make a solemn asseveration or enter upon an important contract, they invariably prefaced their promise by the impressive formula: *Vivit Deus, in cujus conspectu sto!* Such a lively realization of God is born of faith, and faith is to the Saint as the breath of his nostrils—it is his very life: *Iustus autem meus ex fide vivit.*

Turning to the Saints of the New Law, we find that wonderful genius of nature and grace, the great Teresa of Avila. In a passage of surpassing beauty, which, notwithstanding its length, we cannot resist the pleasure of quoting, she says: "Once when in prayer, I had a vision for a moment . . . how all things are seen in God and how all things are comprehended in Him. . . . Let us suppose the Godhead to be a most brilliant diamond, much larger than the whole world, or a mirror . . . and that all our actions are seen in that diamond, which is of such dimensions as to include everything, because nothing can be beyond it. It was a fearful thing for me to see, in so short a time, so many things together

in that brilliant diamond, and a most piteous thing too, whenever I think of it, to see such foul things as my sins present in the pure brilliancy of that light.

"So it is, whenever I remember it, I do not know how to bear it, and I was then so ashamed of myself that I knew not where to hide myself. Oh! that someone could make this plain to those who commit most foul and filthy sins, that they may remember their sins are not secret, and that God most justly resents them, *seeing that they are wrought in the very presence of His Majesty*, and that we are demeaning ourselves so irreverently before Him! I saw, too, how completely hell is deserved for only one mortal sin, and how impossible it is to understand the exceeding great wickedness of committing it in the sight of a Majesty so great, and how abhorrent to His nature such actions are. In this we see more and more of His mercifulness, who, though we all know of His hatred for sin, yet suffers us to live" (Autobiography, chap. 40).

Would that such an intuition were ours! However, it is not impossible to attain to an habitual sense of God's presence, provided we earnestly endeavor not to allow ourselves to be absorbed by the empty show of this world—the *fascinatio nugacitatis*, as Holy Scripture graphically calls it.

The fruit of an habitual realization of the divine presence is peace and tranquillity, even in the midst of absorbing work. For those who live with God there can be no despondency arising from a sense of isolation or loneliness. Such a one is at home in any part of the world, for he "abideth in God" rather than in the world of senses, and God "abideth in him." David, the man after God's own heart, was conscious of this grace; hence he could say: "If I take my wings early in the morning and dwell in the uttermost parts of the sea: even there also shall Thy hand lead me, and Thy right hand shall hold me" (Ps. cxxxviii. 9, 10).

The thought of the nearness of God is bound to fill our soul with wholesome fear, for He is holy and just and a hater of evil: "The pillars of heaven tremble, and dread at His beck," says Job (xxvi. 11); and again (iv. 18, 19): "In His angels He found wickedness: how much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth!"

The friend of St. Francis de Sales, the Bishop of Bellay, tells us

that he was impertinent enough to watch the holy Bishop of Geneva through a chink in the door, when the latter was in his private room and knew himself to be really alone. Even then the Saint never relaxed in the slightest degree the self-control which was the marvel of all who knew him: even in the privacy of his own room he allowed himself none of the ease that most men take when by themselves, for he ever lived in the presence of God. If no human eye watched him, the eye of God rested on His servant. No doubt this is an ideal which it is not granted to all to realize; but the ideal ever fires the imagination and provokes noble souls to imitation.

On the other hand, we need have no fear that such an habitual consciousness of God would make life impossible by putting too great a strain on the human mind. Actual consciousness of God is not possible at every moment, but an habitual union with Him is both possible and a source of unfailing joy and comfort. For the eye that rests upon us is the eye of a loving Father—not the cold, hard stare of the stars that have looked down upon this earth for centuries. Nor is God's presence something purely static; on the contrary, it is ever operative—that is, God is ever present to us precisely because He does something in us and for us, watching over us, sheltering us under the shadow of His wings, supporting us with the infinite might and power of the everlasting arms.

How tragic it is that even good men allow their attention to be engrossed by the things of time, almost to the utter exclusion of the thought of God! We are for ever talking and reading, not because we have much to say, or because we want to learn: we talk and read to pass the time, for the modern man is losing more and more the faculty of silence and quiet thought. Yet only in our mind and heart do we really meet God. He fills all space, but He is present to me and I am present to Him only when we meet in the sanctuary of my soul, for, according to the beautiful phrase of St. Augustine, we draw nigh unto God, not with the steps of the body, but with the desires of the heart (*non corporis gressibus sed cordis affectibus*).

In order that the immensity of God, or His omnipresence, may be a factor in our daily life and influence it supernaturally, it is necessary that we enter within ourselves and live recollectedly. How great is the number of those who, if they think at all and have any knowledge of themselves, must confess with St. Augustine: "Too

late have I loved Thee, O Beauty ever old and ever new! And behold Thou wert within and I abroad, and there I searched for Thee. . . . Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were not at all. Thou didst call and shout and burst my deafness; Thou didst flash, shine, and scatter my blindness." But Pusey's translation cannot render the strength and beauty of the original Latin of this final passage:

"Vocasti, et clamasti et rupisti surditatem meam; coruscasti, splenduisti, et fugasti cæcitatem meam; fragrasti, et duxi spiritum et anhelum tibi. Gustavi, et asurio, et sitio. Tetigisti me et exarsi in pacem tuam" (*Confess.*, lib. X. 27).*

* The next article of this series will deal with "The Mercy of God."

AS WE ARE

(Sequel)

By ABBÉ MICHEL

V. Revising the Parish Budget

Next day, Friday, Father John helped Father Zaring fill out the record for installing the Duplex Envelope system. On Sunday the ushers gave them out at all the Masses—some as the people entered and the rest of them in the pews. The pastor explained the system very clearly and forcibly. Most of the people seemed to like the little receptacles and examined them curiously. Not a few thought they were new-fangled. Some could not see for the life of them how the little envelopes could answer for the dime at the door and the quarter in the plate; but the pastor declared emphatically that the dime at the door would go, and that one little pocket would take care of it and the regular offering, too, and the other pocket would answer for the fifty cents or a dollar a week—the new school improvement fund. It sounded reasonable enough.

Father Zaring had no trouble with the Memorial Fund. "We must do something—something beautiful to enshrine the memory of our late beloved pastor."

Everybody jumped at the idea. He could see by their faces that they were waiting for it, and that they were pleased. After each Mass you heard people saying: "He certainly is a fine priest. . . . Wonderful, isn't it? He's a regular financier. Poor Father O'Brien after all was slow. Honest, we needed a wide-awake business man to keep up with the times. But can you imagine walking into that church and not paying a dime? It will be like getting something for nothing and nobody appreciates a thing like that."

"Listen here," one old man said, "you have to pay to get into Heaven, haven't you? Well, what's wrong about paying to get into church? Here, Paddy, you know as well as I do that the penny and the tuppence at the door help to keep the faith in the Irish. . . ."

"Oh, nonsense, John, it's just as easy to put the money in the envelope as it is to put it on the table."

"I know, Paddy, but I like to see myself planking my dime or my quarter down, because I feel that, if God owns the world and all things in it, he has as much a right as the railroad companies have to demand my fare. Railroads would soon go bankrupt on voluntary offerings. Begging is all right for Salvation Army people; but you see they don't guarantee to get you any place. Father O'Brien always did."

"Maybe, you're right, John," Paddy agreed. "It's all in the way you look at it. It does me good to give anyway, whether I put it in the envelope or give it to the priest. Like yourself, of course, I did like to stand at the door and see if I had enough change for the Offertory, or get some before I put down my—don't be too inquisitive, John—well, it was sometimes a dime and sometimes a quarter. Anyway, we're all proud that the new pastor is starting a Memorial Fund for Father O'Brien. Wasn't that a grand sermon this mornin', John?"

"It was indeed, Paddy. I'm putting my subscription in right now."

"Make it three V's anyway, John."

"Suppose I must keep the mark high, Paddy."

"Is that so, John? I just handed in eighteen dollars before Mass."

The pastor was almost hilarious at lunch. "Well, Doc," he said as he carved the chicken, "I guess I put it over today. You should see the mob in the Sacristy after the Mass. I collected two hundred and fifty in cash and as much more promised. The Duplex Envelopes are going strong, too. They are getting tired of that pay-as-you-enter system and money-changing. Why, Doc, this is the only church between here and the Battery that has not the envelope system. They seemed to like the idea of voluntary offering, but the trouble is, Doc, how much *voluntary* can we leave in it?"

"As far as my experience goes," the curate answered, "the less freedom you leave them, the better off you are. Father O'Brien claimed that leaving it to their discretion is almost as foolish as taking up a collection at a ball game and letting them in free. I don't know how they are going to respond here, Père, but it will help to tell them what to put in the envelopes. I tried to get Father O'Brien to start them here, but he wouldn't stand for it. Looking the card over now, I don't know but what he was right. We have

a slew of dead-heads and gate-crashers in this parish. It won't hurt to try the honor system anyway. They can't give less than they have been giving. But then they were getting nothing for their money. Why not give those who give a dollar or over a week a special momento in daily Mass?"

Father Zaring looked curiously at his curate. "Quite an idea, Doc, quite an idea," he said. "But isn't the promise of a spiritual benefit for a material consideration somewhat simoniacal? By the way, Doc," he continued just as they were folding their napkins, "if you want to go away this evening, go ahead. I'll take the Baptisms and evening devotions. There's not much to be done anyway. The money counter came in yesterday morning. It will take a little time to rig it up, so I'll take care of the collection. Don't forget to be back for the parish Mass tomorrow morning. I'm celebrating a special Mass for the Sisters in the convent chapel."

Father John agreed. He was almost sick with a dull headache. He did not feel like going home. So he went up to his room, took three soda mints and went to bed. He woke up about supper time but he did not go down. The fast he knew would not hurt him. He fooled around for a while and finished his Office. It did not make him a bit sleepy. The afternoon nap upset his routine. He took down his Shakespeare and read bits of it here and there. He smoked several cigarettes. He was thinking about the census. "Thursday was a failure. I certainly fell down on the job. I'll try and hit the high spots tomorrow." So determined, mentally at least, he recited his Matins and Lauds for *feria secunda*, and went to bed. He slept like a baby.

Monday morning Father John was off again. He covered a good deal of ground in the day, and brought home a substantial chunk for the Memorial Fund. He was satisfied with himself, but very tired. The continual grind was wearing him out. It was so very monotonous. It was just the same on Tuesday, and still there was a lot of ground to cover. The records were piling in. Every night he helped the pastor fill them in on the cards. The clack of the typewriter put a ring in his ears.

Wednesday night the pinochle contest went big. He simply had to hang round and join in the game. The strain of meeting the people and watching the pastor shine totally exhausted him. So

Thursday morning he played sick, and did not get up until noon. He covered half a block after lunch and brought the data home. Friday was a free day, but he calculated that he had at least ten more days of census-taking. As he had no idea what days he had off properly so-called, and what days on in the new regime, he sought permission from the pastor to go out. It was solemnly granted. So the curate called up a neighboring laborer and they beat it for Yonkers. They had a game of billiards in a very cold, well-aired room before lunch, which gave them delightful appetites. The senior curate played with them. The pastor was in Florida recuperating from a dose of influenza. The lunch was good and everybody enjoyed it. Afterwards they swapped yarns, played pinochle, drank a couple of bottles of "near beer," and called it a day. Father John was in good spirits when he landed in St. Anselm's for supper. After eating he went straight to his room, intending to finish his Office, but something struck him—mental telepathy or something. So instead he lit a cigarette and freely tapped out his feelings on the typewriter to his old friend, George.

St. Anselm's

February 18, 1927.

Dear George:

"I'd better say while the saying is good," as poor Father O'Brien used to put it. Here I am in my painted cage as tired as a Bronx taxi. I never told you, did I? The quarters are done in high "yalla" with green ceiling. All I need now for a perfect delusion is the blue-stained floor. Oh, shades of Father O'Brien! If the "old gent" could only see his wandering boy in the new setting, he'd chuckle himself to death all over again. George, you simply can't miss the vision of Yours Truly in the cubist finish.

The "Right Reverend" would be tickled to hand you a slab of that fallen theology I was telling you about; but, believe me, it isn't working as "oily" as he figured it would. It must have originated in Cincinnati or under the Williamsburg Bridge. That stuff is all right for bootleggers and "on-to-Parisites." But I will tell you it is a flat tire when coming to take up a census. This is the first "ball" of free time I have had in two weeks. Do you remember the weekly case in moral theology? Say, George, I'm knocking them off by the block now. The parish is a kind of a morgue for matrimonial cases. Hardly any of them originated in St. Anselm's. They drifted in from every parish in the city, including the Bronx. Even modest little Brooklyn furnishes a couple of awful-looking skeletons. And Jersey comes across as usual and dumps in the place not a case but a monstrosity. Can you beat it? If I could write Latin as quick as I used to read it, I'd

burst into print with a knock-out of *Casus Conscientiæ, apud Spurter*. That sounds pretty good, doesn't it?

Gosh, how the "dogs" hurt! I hate to think of what another week of tramping is going to do to them, and where do I come in in this ballyhoo? Last Sunday the "Right Reverend" fired the big gun for the Memorial Fund. He didn't miss this time. The people are shelling out to beat the band. Wonder what they think he is going to do with the money. He hasn't declared himself yet. Wise move! He preaches a right good sermon with a kick in it. Sunday he said: "Now your love for Father O'Brien can and should be expressed by your generosity in embalming in fitting grandeur and becoming taste his living memory." That means decorating the church, I bet. "The world cannot see your hearts," he said. "Then show them your works. . . ." And so on. There is not much meaning to it or anything, but somehow it shakes down the "berries." I have turned in \$954.00 already, all from small contributions—nothing higher than \$50.00. Can you beat it? And all I get is tired "dogs" and the history of Father O'Brien.

Wednesday I hit the Cloister Apartments—twenty-four of them, all occupied. They belong to the church. Father O'Brien made the investment about twelve years ago. Just try and figure out what they are worth today. They must bring in at least \$2,400.00 a month. Yes, sir! Good for—\$2,000.00 a month clear anyway. I always felt that the "old gent" had a trump card up his sleeve. You certainly must hand it to him. But how would you like to inherit a thing like that? Oh, well, forget about it. Just think of Père Tim up the river. Here's what I'm after. According to orders I covered the Apartments from the top downwards. And for one time it looked as if the fallen theology was working. You see, if I started at the bottom, she'd either be taking her beauty nap or there would be no answer, so I'd have missed the Queen of Sheba. The rest of the Apartments were normal until I struck her three-room dug-out on the ground floor. She was the "berries," George, but wait till I tell you.

About 4:30, you know, just about the hour when they are either fixing up or fixed, I rapped. Not a sound. I rapped again—and there she was looking up at me like a big Persian cat. She was all dolled up, and smelled like a Hindu perfumery, and before I could say "How do you do," or something like that, she rolled her eyes, like Pola Negri, and then in the most bibulous voice I ever heard: "Come right in, Father. So glad to see you. I'm Madame X. Y. Z." That kind of put me on my guard. So I didn't wait for any more fancy acting but got right down to business. She was a Catholic, all right, but a widow. . . . "A family, I suppose, to take care of," I shot cautiously. She comes back as sweet as sugar candy with a kind of sob story about not being blessed that way, but was hard-set to support her poor old father and mother in Poland, with her business shot to pieces. "I'm an interior decorator, but the big furnishing houses have practically ruined our business in providing that service free just for the trade.

And they merely employ good talkers instead of artists." That sounded all right, George, but it didn't sound Polish. The reception room or parlor—well, you'd have to see it to appreciate it. I never thought you could get so many things into one room and have them look right. . . . Soft lights, tapestries, vases, incense—whew, George, it was terrible. In the midst of her yarn she produced a jewelled cigarette box and offered me a smoke. I was aching for a smoke—but no, sir! You can never tell what was in them. She knew Father O'Brien well, and started in to tell me how devoted she was to him, how kind he was, and so forth. That was my cue to call her bluff. I sprung the Memorial Fund on her. She stood right up and took a big wad out of her bag lying on the piano and peeled off a ten-spot. I wrote her name down for the donation. "Helen X. Y. Z.—widow, interior decorator, 37" (she didn't tell me her age, but I guessed it). Easter Duty? No—you couldn't miss her if she did. . . . Anyway it was time for me to move. She beat it off to a little back room and I stood up to go. Honest, George, I was scared. You can never tell what is going to happen to you nowadays. I wanted to beat it, but that would look crazy. She did not even give me time to think about it. There she was in again with a gray envelope in her hand. "Here, Father," she said, passing the fancy stationery to me. "Please read a Mass as soon as you can for my very special intention." George, I could hardly wait to get out. The envelope was fancy all right and just reeking with Black Narcissus or something. I waited until I turned the corner. . . . "Dear Father, Please . . ." Yes, you guessed it—one "chip," now can you beat it? I kind of thought so at first, but I am almost certain now that Madame X. Y. Z. is not a bootlegger. I am satisfied with one dollar stipends when they come in the "raw," but, when they are camouflaged and reeking with scent, I much prefer not to get them. Hereafter I'm going to follow Father O'Brien's advice and open all envelopes of bequest, request or unknown contents in the presence of the bearer.

Well, George, I'd better dry up or the "dogs" will howl. I'll have to write a sermon for Sunday, and the "Right Reverend" insists on following the diocesan schema. I hope I don't meet any more Queens of Sheba. They throw me out of gear. It's enough to have a crazy cat around the house. That is one thing that is true about the "Right Reverend"—he has a cat. Calls him Alexander. Gosh, George, you should hear him. I thought the gramophone was bad—but, oh well. The weekly envelopes went into effect Sunday. That means more work for me. So what's the use? Please come over before I do something desperate. You have no idea of all the things that happened here in a couple of weeks. What I'd like to know is, how one small head could think of all those things in so short a time. But if the "Right Reverend" here expects "Yours Truly" to spend his days gathering statistics and his nights typewriting them, he's got the think of his life coming. Come on over and park yourself in the blue room for a few nights. It's practically finished now. If you find no other pleas-

ure in it, the color will soothe you to sleep, and you may dream you are a bishop.

I don't get much time for reading now, and I didn't read when I had the chance, but the other night just to get my mind off the racket I dragged down my Shakespeare. I just opened it like I was cutting for a prize. . . . Whew, George, that boy certainly knew his stuff. Gosh, but old man Timon was a fierce grouch. I hit this when I opened the tome just where old man Timon hikes to the woods to get away from the stench of Athens, where "the learned pate ducks to the golden fool." Can you beat it, George? I read the whole play through.

Come on over and we'll find a few Jack Dempseys for all the heavy-weights.

Yours truly,

JOHN.

(To be continued)

THE CATHOLIC MARRIAGE AND BIRTH RATE

By WILLIAM SCHAEFERS

I.

The total increase of 2,272,303 souls in our Catholic population since 1907 is, as we pointed out in our previous article, considerably smaller than what it would have been, had the birth-rate of former years—better years from that point of view—continued through to 1927, and had the leakage in our ranks been negligible. As we have seen, however, a decrease in the birth-rate and doubtless an increase in the size of the leakage are two facts that we must admit, and they explain the evident slackening up in the growth of our Catholic population; and, unless conditions change for the better, our population increases within the next ten years will be well under 2,000,000.

Must we then say that the Faith is weakening—that the miracle of birth is no longer the signal for rejoicing, as it was a quarter of a century ago? Formerly, the world did not discuss births in that cold, heartless way that it does today. Our economic experts, who of all men are the least fitted to discuss the subject, seem to have cultivated an unholy view of the matter. The paganism in them is clearly manifested in their statement: "After the second child, each additional newcomer represents a serious liability to the average family." The world at large has fallen into the evil way of discussing its birth-rate in terms of dollars and cents, and, in addition to that, much nonsense is spilled by those who claim to be guided by the dictates of hygiene and ignore the dictates of divine and natural law.

II.

We all admit that it is becoming increasingly difficult to support large families. The standard of living in this country has become so high that, in order to live up to it, wage-earners find it necessary to abandon the idea of not reckoning the costs of birth. The old saying, "The more the merrier," that more or less excited laughter but at the same time expressed a wealth of natural virtues, is scarcely remembered today. Not many will agree that the average family is living beyond its means, but, as a matter of fact, if the miracle of birth is going to be throttled simply because of the high costs in-

volved in allowing it to operate freely, does this not show selfishness, pure and simple? People are not forced to live in plenty and luxury. Generosity, if practised, could write a beautiful chapter in the book detailing the history of our population increase. The maternal instinct, when unadulterated, is glad to welcome children in the natural course of events; but it is altogether another story when artificialities of all kinds creep into the lives of our Catholic parents.

Countless parents appear to have sold themselves to the world, which advises them to take life easily and comfortably and to enjoy the fruits of their labor to the full. This is a selfish doctrine, and yet it is preached everywhere. What is the modern attitude to the literal meaning of that genuinely Catholic phrase, "God provide for all"? The twentieth century gives this answer: "It is an impractical article of faith." But is it? Could not a 2,000-year-old faith find ways and means to overcome the obstacles, which are only artificial, that timid, selfish parents declare are insurmountable barriers to large families? The world is more fatally scorched than we realize. Infidelity to God and His immutable laws has become shamefully strong. The mother's love for children has weakened pitifully. The father's pride in a growing family has gone the way of many other fine virtues.

To declare that one is the sixth child in a family of eight causes polite tittering among "refined" and "cultured" people. Frankly, do not people approach the subject of "how many" children in rather a sheepish sort of a manner? We are not, we believe, exaggerating the situation. Certainly something has gone wrong. Selfishness, that grows as the faith weakens, never did bear fruit. It begets cowardice, and is not exactly suited for the task of raising children.

III

"Foreigners" are looked upon as more or less a race of "back-woodsmen." Why? There is no doubt but that their love for large families is one of the chief reasons why society frowns on them.

As producers of large families, the foreign element in our Catholic population has put all other classes to shame. For they, at least, believe strongly in large families. Whether or not that is the ethical thing to do, whether or not that is the conventional thing to do, whether or not that is in accordance with the new science of social

hygiene, whether or not that is in accordance with the accepted standards of living—it all makes no difference to parents of foreign nationality, who do raise large families. In practically every metropolitan city in the United States, where there is a congregation of Catholics of foreign blood, the yearly increase in population is large. Buffalo, where there are many Poles, has a birth-rate that produces nearly 40 births per thousand of Catholic population. Pittsburg shows a birth-rate that produces nearly 44 births per thousand of Catholic population. The figures for New York and Philadelphia are as follows:

	Population	Births	Births per 1000 Pop.
New York Diocese 1917	1,325,000	42,585	32.14
1927	1,273,291	38,000	29.85
Philadelphia Diocese 1917	710,000	30,322	42.70
1927	785,585	28,943	36.80

Although our Catholic farm population is dwindling (the tide all over the country is running to the cities), the birth-rate is holding up well in the rural regions. The soil, quite naturally, is the last place where we would expect to see the birth-rate decline.

Allowing the classification of "urban dioceses" and "rural dioceses," we present the following statistics for the interest of readers:

Diocese	1927	Population	Births	Births per 1,000 Pop.
Milwaukee	industrial	300,000	10,170	33.34
Toledo	industrial	165,502	4,413	26.66
Indianapolis	industrial	133,900	3,789	28.30
Seattle	industrial	91,000	2,411	26.50
Altoona	semi-rural	97,500	3,986	40.88
Natchez	cotton country	31,968	1,576	49.03
Salt Lake	rural	14,699	691	46.00
Wilmington	truck farms	35,000	1,489	42.54

Sectionally taken, the Pacific coast region has probably the highest birth-rate. Californians come from all States. There are probably a large number of Mexicans in the state, but comparatively few Italians and Poles.

Diocese	Year	Population	Births	Per 1,000
San Francisco	1917	350,000	9,472	27.06
	1927	295,700	9,451	32.00
Los Angeles	1917	176,993	7,246	40.94
	1927	298,000	10,018	33.61
Monterey-Fresno	1917			
	1927	76,800	3,000	39.00
Sacramento	1917	55,000	2,200	40.00
	1927	59,740	1,855	31.05

IV

On the whole, however, the birth-rate is falling off rather rapidly. We find that among the dioceses that existed in 1917 only 32 showed an increase in the number of births for their 1927 column, although all but 18 show an increase in their total population.

In 1907 there were approximately 41.50 births per thousand population; in 1917 there were 37.80 births per thousand population; in 1927 there were only 34.10 births per thousand Catholic population. In the ten years from 1907 to 1917, the births per thousand population decreased 8.91 per cent, and they decreased 9.78 per cent from 1917 to 1927. Based on the birth-rate of 1907, we should have had approximately 725,000 births in 1917, whereas there were less than 660,000 births; according to the same reckoning, we should have had about 820,000 births in 1927, whereas there were less than 670,000 births. In other words, if the 1907 birth-rate had continued throughout the last twenty years, we would now count several millions more in our population. At the present rate of birth-rate decreases, there will be something like 30 births per thousand population in 1937. Perhaps the decrease will be even greater. Unless the laws regulating foreign immigration are changed, the birth-rate decrease during the next decade will be much greater than it was during the last, and the consequent slowing up in the increase of our total population will be all the more noticeable. Moreover, aside from the uncertainty of the volume of future immigration that has a genius for large families, we must take into consideration another important circumstance: the fact that our strongest child-breeding stock is gradually weakening. The United States, like England of a few centuries ago, is changing from an agricultural to an industrial nation. In England, this change had a remarkable effect upon its

population history, for it resulted within three generations in a birth-rate decline that the historians of the time described as "annoying." Will the slow but steady decrease in birth-rate also "annoy" us? In the change from an agricultural to an industrial nation, not only are the child-producing families removed from the soil—that is, from the natural habitat of the family—but also they are placed in an environment that weakens the propagation genius in the stock, so that within a few generations the virtues of the parental stock that raised large families on the soil are lost.

V

A tedious study of all available statistics reveals that the number of marriages totalled approximately .015 per cent of the Catholic population in the year 1927. In some dioceses, of course, the percentage is higher, while in others it is even lower. Thus, in the dioceses of Baltimore, Cincinnati, Hartford and Detroit the percentage of marriages is higher than .015 per cent, while in such dioceses as Cleveland, New Orleans and Philadelphia the percentage is a trifle lower than .015 per cent. The following figures are submitted on the .015 per cent basis:

	1907	1917	1927
Births	517,983	658,645	669,335
Marriages	186,950	261,250	297,334
Children per family	2.74	2.52	2.41

The size of the family is shrinking, slowly but surely. And the proportionate number of marriages is also growing smaller annually. The old saying, "Two can live as cheaply as one," finds no credence these days—if ever it did. The number of single people is growing. The unmarried lady takes high offense when she is called "an old maid"; nor is the unmarried man any too well pleased when his friends call him "an old bachelor." Yet the number of (old) maids and (old) bachelors is growing year by year. This situation reflects clearly (1) the growing costs of married life and the consequent increasing unwillingness to put up with those costs, (2) the growing inclination among our young people to have the fullest measure of freedom possible and the least obligations and duties, and (3) a growing disregard for the virtuous advice to enter either the religious or the married state.

LAW OF THE CODE ON BENEFICES

By STANISLAUS WOYWOD, O.F.M., LL.B.

TAKING POSSESSION OF BENEFICE BY APPOINTEE

Nobody may take possession of a benefice to which he has been appointed by his own authority or without making the profession of faith, if there is question of benefices for which the profession of faith is prescribed. If there is question of non-consistorial benefices, the putting into possession, or installation (*institutio corporalis*), rests with the local Ordinary who can for this purpose delegate another ecclesiastic (Canon 1443).

Canon 1406 enumerates the benefices and offices for which the appointee is required to make the profession of faith. Canon 1443 states that, besides the profession of faith demanded for certain benefices, nobody may by his own authority take possession of any benefice without the proper ecclesiastical superior authorizing the appointee to take possession. Who this authority is, we find specified in Canon 1443. For non-consistorial benefices the local Ordinary is the person who has authority to install the beneficiary; for benefices conferred in Consistory the Holy See authorizes the installation. According to a general principle of law, both the Holy See and the local Ordinary may delegate another ecclesiastic to introduce the appointee into office.

The installation by which the beneficiary takes possession of his benefice is to be made according to the manner prescribed by particular law or by legitimate custom, unless the Ordinary for a just reason explicitly and in writing dispenses from that form or rite, in which case this dispensation takes the place of the formal taking of possession. The local Ordinary shall prescribe the time within which the taking of possession of a benefice must be made; unless a just impediment hinders the appointee from taking possession within the specified time, the Ordinary shall after the lapse of that period declare the benefice vacant according to Canon 188, n. 2 (Canon 1444). Possession of the benefice may be taken also through a proxy appointed by special mandate (Canon 1445).

The formality or rite of taking possession of a benefice is not determined by the general law of the Church, but is to be regulated

by particular law or by approved custom. The various Plenary Councils of Baltimore do not provide for the formalities of the installation, wherefore the diocesan statutes or the practice of the various dioceses must be consulted. If there is neither a diocesan regulation nor a fixed custom determining the manner of the installation, it is evidently necessary that the formalities of the installation be fixed by the Ordinary of the diocese, for the Code requires some formal ceremony of taking possession, and states that, when the Ordinary desires to dispense with a formal installation, he should by written document expressly exempt the appointee from the formal introduction into his benefice.

As to the time within which an appointee to the benefice shall take possession, the Code does not specify the interval for all benefices, but orders the bishop of the diocese to fix the term. The appointee to a bishopric must within three months from the reception of the Apostolic Letters of appointment receive the episcopal consecration, and within four months take possession of his diocese (cfr. Canon 333). Concerning appointees to parishes and all other benefices in which the time of vacancy is not determined by special law, the beneficiary is to be appointed within at least six months from the day that the bishop gets notice of the vacancy (cfr. Canon 155). If there are special difficulties in the appointment of a pastor to a vacant parish, Canon 458 allows the local Ordinary to delay the nomination. How soon after the appointment the priest must take possession of the parish or any other benefice, depends on the orders of the local Ordinary. Once the Ordinary has set the day on which the appointee is to be in possession of his benefice, there is the provision of Canon 188, n. 2, that the right to the benefice is lost by tacit resignation admitted by law to the effect that the benefice becomes automatically vacant without the necessity of any declaration by the local Ordinary. If, therefore, Canon 1444 states that the Ordinary should after the lapse of the specified time declare the benefice vacant, the declaration is not needed in order to make the benefice actually vacant, but only for the purpose of giving notice of the vacancy so that other competitors may apply for the benefice. Since the period of time specified by the Ordinary for the taking of possession is not peremptory, but is called by the Code "*tempus utile*" (cfr. Canon 188, n. 2), the appointee does not lose the benefice

if he can prove that he was not able to take possession within the specified period of time; however, the burden of proof rests with him.

The Code permits the appointee to a benefice to take possession through a representative specially appointed by him for the purpose. Though he may avail himself of this concession of Canon 1445, it is evident that the beneficiary who has by means of a representative taken possession of a benefice requiring residence, may not stay away from the benefice except when compelled by necessity or for grave reasons with the permission of the local Ordinary. Parishes are benefices which require residence, not only in the place (town or city) where the parish is located, but in a house near the parish church (usually called the rectory); however, the bishop may for a just cause allow the pastor to live elsewhere, provided the pastor does not live so far away from the parish church that the performance of the pastoral duties suffers thereby (cfr. Canon 465).

TITLE TO BENEFICE BY PRESCRIPTION

If a cleric who holds a benefice proves that he has been in peaceful possession—and that in good faith—for a full period of three years, though perhaps under an invalid title, provided he did not obtain it through simony, he obtains title to it by legitimate prescription (Canon 1446).

The above Canon is substantially a repetition of the Rule of the Papal Chancery, n. 36. The commentators of the former Canon Law did not agree on the interpretation of this rule of the Chancery Apostolic. The main reason why they did not admit title by prescription (as here outlined in Canon 1446) was because of Rule 1 of the *Regulæ Iuris* in that part of the old *Corpus Iuris Canonici* called the *Liber Sextus*. That rule reads: "An ecclesiastical benefice cannot licitly be obtained without the canonical institution (appointment)." The term "institution" is, as Reiffenstuel proves in his book on the *Regulæ Iuris* (chap. II, nn. 2-4), equivalent to the canonical appointment or conferring of a benefice either by lawful election and subsequent confirmation, or by presentation on the part of the patron of a benefice and acceptance of it by the competent authority, or by free appointment of the ecclesiastical authority, or by exchange of benefices authorized by the legitimate superior, or in any other way by which Canon Law permits appointment to bene-

fices. Now, in the acquisition of a benefice by prescription there is no canonical appointment even if the formality of an appointment was observed; for, if the appointment was invalid, it was not at all considered an appointment. Reiffenstuel, with many other canonists of the former Canon Law, held that the Rule or the Apostolic Chancery did recognize acquisition of a benefice by prescription (*i.e.*, without a true canonical title), and that the rule modified the general law making an exception in favor of prescription by three years' peaceful possession in good faith. Since the general law of the Church ultimately depends on the will of the Supreme Authority of the Church, that same Authority can modify the law as it sees fit.

The commentators of the old Canon Law speak of a *titulus coloratus*—an apparent, though not a real title—which at least must have been present when the cleric took possession of the benefice that he now claims by the right of prescription. Canon 1446 does not explicitly mention that sort of title as a necessary requisite in lawful prescription of a benefice, but by implication it does, for it (1) requires good faith, and (2) speaks of possession having been had under an invalid title. It is evident that no cleric can be said to take possession of a benefice in good faith, unless there was at least apparently a sufficient reason or title to take possession, because nobody could in good faith do so unless he believed himself to be entitled to possession. Without good faith, the Church does not recognize acquisition of rights by prescription either in benefices or in any other matter. That good faith or the honest belief that one is entitled to possession of the benefice must have been undisturbed for the period of three years. The possession of the benefice must have been peaceful—that is to say, without another party attacking the right of the holder of the benefice to the possession within the three years. Concerning such an attack, the Code has the following:

The person who asks for a benefice peacefully possessed by another and claims that it is vacant for a certain reason, must in his petition to the authority that has the right to confer the benefice state the name of the possessor, the time of his possession, and the special reason by which it is proved that the possessor has no right to the benefice. The benefice, however, cannot be given to the petitioner until the matter has been decided by canonical trial in the form of a *causa petitoria*—*i.e.*, the plaintiff must prove that he has

a right to the benefice, because the law gives him title to it (Canon 1447).

THE RIGHT OF PATRONAGE OVER BENEFICES

The right of patronage is the sum-total of the privileges together with some burdens which by concession of the Church belong to Catholic founders of a church, chapel or benefice, or also to those who derive the right of patronage from the founders (Canon 1448).

In order to encourage the building of churches in the early centuries of the Church, special favors were granted to the benefactors. First we read of the custom of rewarding generosity towards the Church by keeping a list of the benefactors and reading their names during Holy Mass. Later on, in the Oriental Church, the founders of a church were given the privilege of nominating an administrator for the goods of the church they had founded in order that this administrator under the supervision of the bishop should take care of the temporalities of the church; besides, the founders were allowed to present to the bishop duly qualified clerics for service at the church of their foundation. In the Western or Latin Church the First Synod of Orange, in 441, granted to the bishop who had built a church in another diocese the right to propose to the bishop of that diocese the names of the clerics who were to serve that church. The Ninth Synod of Toledo, in 655, granted to lay persons the privilege of nominating or presenting to the bishop the priest who was to be stationed at a church that they had built, but the benefactors were not permitted to retain title or property rights to church buildings, or the land on which they were erected. In France and Germany, however, the lay man who built a church or chapel on his own land was considered to be and remain absolute owner of the church, so that he could sell, donate, bequeath, maintain or destroy the church at will, and appoint and discharge at will the priest or priests serving that church. In the eleventh century Pope Gregory VII (1073-1085) began the struggle against the interference of kings and emperors in the appointment to bishoprics and other positions of the clergy, and also against the independent and arbitrary appointment by lay men of priests to the churches over which lay men had the right of patronage. The declaration of Pope Alexander III that the right of patronage is not a purely secular right, but

one attached to something spiritual, vindicated the jurisdiction of the Church over the right of patronage and her competency to legislate concerning that right.

VARIOUS KINDS OF PATRONAGE

The right of patronage is: (1) either real or personal, according as it attaches to a thing (*res*) or belongs directly to a person; (2) ecclesiastical, laical, mixed, according as the title by which one possesses the right of patronage is either ecclesiastical, laical or mixed; (3) hereditary, familiar, clannish, mixed, according as the patronage must be transmitted to the heirs, or to those who are of the family or the clan of the founder, or to those who are both heirs and of the family or clan of the founder (Canon 1449).

If the funds from which a church was built or endowed were ecclesiastical property, the right of patronage is ecclesiastical; if they were private property of clerics or laymen, the patronage is laical; if the patronage is inherent in an ecclesiastical office (*e.g.*, an abbacy, a certain dignity of the diocese, etc.), the patronage is ecclesiastical; if both an ecclesiastic and a layman have the right of patronage over the same benefice (because, for instance, part of the goods from which the benefice was endowed was ecclesiastical, part secular), it is a mixed patronage. Generally speaking, the right of patronage does not die with the person who holds that right, but whether it may be transmitted to his heirs, or must be handed down to a descendant of the patron (*familiare*), or may be given to one belonging to some other branch of the family (gens, clan), depends on the charter or document drawn up with the sanction of the ecclesiastical authority at the time when the first founder built a church, endowed a benefice, etc. In the United States there is no right of patronage recognized by the Second Plenary Council of Baltimore, either on the part of individuals or a body of lay people, trustees or others. The fact that the Catholic lay people do by donations and contributions in various forms make possible the building of churches, schools and other church buildings, does not give the parish as a body, or the trustees as the representatives of the people, any right to nominate the pastor, or to call any priest of their choice to take over the government of the parish, or to refuse to admit the priest appointed by the bishop, or to deny him support. The said Council

orders the bishops to proceed against the disturbers of ecclesiastical order and discipline and if necessary put an interdict on the parish. Priests who in any way stir up the people to make such demands, or who join in with the people, should at once be deprived of their faculties, or even suspended from the exercise of religious services and functions, until they have made amends and done penance for their rebellion (nn. 184-186). Wernz (*Ius Decretalium*, II, 3rd ed., n. 411) remarks that in missionary countries where there are no benefices in the strict sense of the term, and where the common law of the Church is not in force, the right of patronage over ecclesiastical offices is ordinarily not admitted. The United States was a missionary country until a few years before the Code went into force.

In the former Canon Law three modes of acquiring the right of patronage were admitted: foundation or donation of the land for the building of a church, construction of a church, endowment of a church. The Decretals of Pope Gregory IX state: "If one has with the consent of the local Ordinary constructed a church, he obtains the right of patronage" (Cap. 25, *De iure patronatus*, tit. 38, lib. III). The Council of Trent rules: "Nobody, no matter what his ecclesiastical or civil dignity may be, shall obtain the right of patronage in any other way than by a new foundation and construction of a church, benefice or chapel, or by sufficiently endowing an already constructed church or chapel from his own private funds if it has no sufficient endowment; in these cases he may ask for the right of patronage, and it can and must be granted to him" (Conc. Trid., Sess. XIV, Cap. 12, *De Reform.*). Though the Council of Trent in the text quoted seems to require both the giving of the land (*fundatio*) and the building of a church or chapel, there is another text in the same Council which indicates that either the donation of the land or the construction of a church suffices for the acquisition of the right of patronage (cfr. Sess. XXV, Cap. 9, *De Reform.*). Texts of the *Corpus Iuris* in force before the Council of Trent were clear to the effect that the donation of the land on which a church or chapel was to be erected gives the donor the right of patronage. If one person donates the land, another builds the church, and a third endows it, the three become co-patrons and must act in unison in presenting a priest to the bishop for appointment to the church of their patronage.

CODE OF CANON LAW ABOLISHES FUTURE ACQUISITION OF
RIGHT OF PATRONAGE

No right of patronage can in future be validly obtained under any title. The local Ordinary can (1) concede to the faithful who in whole or in part constructed a church or founded a benefice spiritual suffrages proportioned to their generosity, either for a time or in perpetuity; (2) accept the foundation of a benefice under the condition that for the first time it shall be conferred on the cleric who founds the benefice or on a cleric designated by the founder (Canon 1450).

In reference to the right of patronage acquired before May 19, 1918, the day on which the Code of Canon Law went into force, the new law says: "The local Ordinaries should endeavor to persuade the patrons to accept spiritual suffrages, even perpetual ones, for themselves or their family in place of the right of patronage or at least instead of the right to present the cleric for appointment to the benefice over which they hold the right of patronage. If the patron does not wish to agree to the proposal of the local Ordinary, his right of patronage shall be subject to the regulations of the following Canons" (Canon 1451).

The Church has been hampered a great deal in her work for the welfare of souls by the abuse of the right of patronage, because often the patrons have presented men for ecclesiastical positions who were not acceptable to the local Ordinary. Though the presentation made by the patron is subject to approval by the bishop, nevertheless, the cleric proposed had to be appointed if there were no canonical disqualifications barring him from the office. In consequence, much better men whom the bishop would have appointed if he had a free hand in the appointment, could not be placed into those offices. Why then did not the Code do away altogether with the right of patronage past and future? The Church did not want to do that, because she highly respects the rights of others, and since the patrons, at least those who did not get the patronage by Papal privilege, but by actually building or endowing churches and benefices with their own goods, acquired the right of patronage by agreement with the Church, she will keep that agreement as long as it is possible for her to keep it. If the right of patronage should become not only troublesome to the Church but also dangerous to the care of souls, she not only has the right but the duty to do away with the patronage.

ELECTION AND PRESENTATION OF CANDIDATES FOR BENEFICES
BY THE PEOPLE

Elections and presentations by the faithful in general to parochial and other benefices, wherever they may be in vogue, can be tolerated only if the people choose a cleric from among three proposed by the local Ordinary (Canon 1452).

The Code in Canon 1452 makes mention of an election or presentation of a candidate for an ecclesiastical office or benefice by the people of a town, parish, etc., because the latter has some semblance of the right of patronage, but strictly speaking the right of the people claimed by custom in some places has nothing to do with the right of patronage. Nowhere in the Church Law in vogue before the present Code of Canon Law was promulgated has it been conceded that the people may acquire the right of election or of presentation to ecclesiastical offices or benefices. Unless the Church permitted the acquisition of such a right, the people could not get that right, for the jurisdiction and management of affairs of the Church cannot, either in whole or in part, be taken from the Church, unless she for good reasons consents to give others some authority in the matter. The Code does not completely abolish the custom of popular election or presentation, but modifies it so that the people must choose between three candidates approved and proposed by the local Ordinary.

Concerning the popular election of the pastor by the parishioners, the Patriarch of Venice (Italy) explained to the Holy See that in the Venetian Province there were a number of parishes in which by ancient custom the people of the parish choose the pastor, but that all men thus chosen were obliged to pass the examination or *concursum*. The Patriarch inquires whether the ancient practice in those parishes may be permitted to continue, or whether the people can be given only the choice between three men proposed by the local Ordinary, as Canon 1452 prescribes. The Sacred Congregation of the Council answered (*in Causa Veronensi et aliarum*, February 14, 1920; *Acta Ap. Sedis*, XII, 163) that the custom may be permitted to continue. The decision is based on Canon 5, which rules that centenary and immemorial customs contrary to the Code and not expressly rejected by it may be tolerated, if the local Ordinary does not believe it wise in consideration of the peculiar circumstances to stop those customs.

THE PARISH SCHOOL TEACHER

By PAUL E. CAMPBELL, A. M., Litt.D., LL.D.

The Catholic Sister is the strength of the Catholic school. Religious teaching communities supply over nine-tenths of the teaching personnel of the parish schools. A very small portion of the teaching body is recruited from the ranks of the secular teachers. By reason of her life and her ideals, the Catholic Sister is best fitted for the great work of instructing youth. She makes the ideal teacher. She lives a life of seclusion, and the ideal teacher must be a person living apart from the world. Thought is essential to success in teaching, but great thoughts are not born amid the distractions of the world. The teacher, religious or secular, is somewhat of a hermit. There are many worldly contacts that unfit a person for the work of teaching, that make him unworthy to guide and govern the young. The religious life and the cast of thought that leads a young woman to undertake that life, are an ideal preparation for a teacher. Divine Providence has chosen the Catholic Sister for many works that demand a boundless love of one's fellowman, and has carefully fashioned her for the proper performance of these several tasks. Her own yearning for higher things, her zeal for the spread of the kingdom of God upon earth, her life amid an environment that fosters thought and reflection, make for the formation of the ideal teacher.

The place of importance that the Catholic Sister occupies in our educational system is not an economic accident. We can safely assume that the present development of Catholic education would be impossible without the abiding contribution that our Catholic Sisterhoods make of self and service to the great cause. But their contribution does not stop here. The comparative negligibility of their salaries is not the important factor. The real contribution of the teaching nun is "not cheap labor, but richness of life."

She has dedicated her life to Christ. She has sacrificed the goods, the pleasures and the freedom of the world on the altar of her love of Christ. She has removed from her life by the vows of religion the very attractions that so frequently stand in the way of the secular teacher. Her first thought is the love of Christ, a love that demands

the salvation of souls. She seeks to bring children to a knowledge of God, to show them the way of salvation—and that is true education. Love for the little ones of Christ's flock pervades her heart, and this love is the motive power ever present in her teaching.

Pagan teachers record for us their confidence in the power of example. The greatest of all teachers relied on example alone. "Follow Me," He said to His disciples. He made His school a school of imitation. The teaching Sister today, teaching in the school of Christ, exerts her great power over the minds of the young through the example of her own life. Fearlessly she may stand before these charges of Christ, and bid them as Christ bade his disciples: "Follow me."

We need not emphasize here the opportunity afforded in a religious school to instruct children in religion and morality, the basis of virtue and worthy citizenship. Nothing contributes to the distinctive atmosphere of the Catholic school as does the religious teaching Sister. The laity instinctively feel this, and pastors are often hard put to comply with the demand of parents that a Sister be placed in charge of their children. It may be that a given secular teacher is technically better equipped, by reason of training or experience, but the demand is universal. The Sister has made the Catholic school what it is today. She has won the confidence of the Catholic public.

The Sister is intensely practical. She realizes the need for accredited professional training. In this day of card-index progress, failure to conform may mean loss of confidence. How utterly foreign to the truth is the view that sees in the Sister a being so other-worldly as to have no regard for temporal values! A recent study has proved that the average teaching Sister has a professional training above the general average of teachers in the schools of the United States. "Some weeks ago," said Doctor Schmitz of the Catholic University, addressing the parish school department of the National Catholic Educational Association in 1927, "I completed a study of the professional standing of Catholic and public school teachers in the United States. Using two years of advanced training beyond the secondary school stage as an educational yardstick or criterion of adequate preparation for teaching in the elementary school—the commonly accepted standard—the findings showed that 57.2 per cent of the Sisters, as compared with only 50.6 per cent

of the public school teachers, measure up to this standard of minimal preparation. Furthermore, if all the advanced training which the Sisters have had were evenly distributed among all the Sisters employed in the Catholic schools, this amount would be expressed by a single index number of 1.6 years of advanced training per teacher. The corresponding number for the public school teachers was only 1.3 years of advanced training per teacher. The Sisters employed in the high schools made even a better showing when compared with the teachers in the public schools. The findings revealed that 75 per cent of the Sisters as compared with only 66 per cent of the teachers in the public high schools have had four years of college training."

Community normal schools, diocesan normal schools and diocesan teachers' colleges are on the increase. There is no better school for the preliminary training of the teacher than the religious novitiate. The discipline of the novitiate tests her capacity to obey before she is given power to command. She acquires the spirit and technique of the religious life. She becomes fitted to teach others how to live a life instinct with religious principles. She is made over from a child of the world into a child of God. As a child of God, she leads the little ones of Christ back to their Creator. She feels the necessity of preserving in her heart the love of Him, for that alone can inspire and sustain her in the grinding and often discouraging work of education. That love is her only complete instrument. She can achieve success only if she convinces the young that "they need the fear and the love of God above all other things for their happiness and perfection." The love of Christ is at once the motive that prompts her work and the ideal she seeks to achieve. The work assigned to her must be done in the very best manner possible, not because of any temporal reward, but out of a sense of devotion to the cause of the Master who has bidden her to "suffer the little children to come unto Him." She fails of her purpose—to educate the young in the true interests of their existence—if her pupils do not grow in the knowledge and the love of God.

The pressure on the various religious teaching communities threatens at times to destroy all opportunity for effective teacher-training. Superiors are often forced to send into the field laborers who have not been thoroughly fitted for the work that lies before

them. But the stern laws of the Church in regard to religious novitiates demand a certain period during which there is direct and indirect preparation for teaching. "Quiet, solitude, opportunity to think and to meditate, prayer and self-discipline—what better preparation than this for the work of teaching?" asks Doctor Johnson, writing of the novitiate and the life of the religious. Professional training is given to the novices in the fullest possible measure. Many of the candidates come to the convent equipped for teaching, an increasing number are college graduates, but the majority require one or two years of specialized training. At the present time, owing to constantly advancing standards, in-service training is the only possible method of giving to active teachers the professional equipment that is demanded. But in-service training is a temporary expedient. The teaching nun and the superior will welcome the day when a thorough professional training for the specific work to be undertaken can be given to every Sister in a community or diocesan normal school or college, *before* she is asked to assume the burdens of the class-room.

Any tribute to the work of the Catholic Sister applies with equal force to that of the Catholic Brother. The Brothers are a minority in a teaching body of over 70,000, but their contribution is noteworthy. Perhaps their best field of work at present is the high school for boys. It is a fast-growing field. With a proportionate increase in vocations and opportunity for college training, the teaching Brother can make our high schools for boys the equal of the best in the land.

"We possess, in our religious orders of Brothers and Sisters," says Bishop McQuaid, the champion of the parish school, "armies of skilled teachers voluntarily schooled to the work of laboring among poor children, and instructing them in secular learning, while grounding them in virtue and morality. They are ready to spend their lives in this work of highest love and self-sacrifice; they can reach the hearts of these children; they can calm turbulent passions and teach self-restraint, love of order, and respect for the rights of others."

A noble part is borne also by the secular teacher. In her zeal she has rallied to a task that was fast overwhelming the consecrated religious teacher. The time is yet far off when her help will be no

longer required. The average professional preparation of the secular teacher is far beyond the reasonable demands of the salary scale on which she offers her services. Their devotion is proved by the zeal with which they seek in-service training. In many dioceses, notably in Pittsburgh, the secular teachers are recruited from the graduates of Catholic colleges, state normal schools or city training schools, who are unable to obtain employment in the public school system, where the supply of teachers exceeds the demand. They have a love for the cause of Catholic education that makes them loath to leave the ranks of the parish school teachers when a more lucrative position offers.

Catholics take the Sister too much for granted. The hardest trial of her life is sometimes the thought that her work is not appreciated by those who are the direct beneficiaries of it. But she works on, silently, effectively. She is an instrument in the hands of Divine Providence. Without her "the Church in America could hardly hold its ground for a single day. She places the faith in the hearts of our children; she kills prejudice in hearts that would otherwise be bitter foes of the Church; she stabilizes the work of the priest, making it permanent and durable."

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

IV. The Vitality of the Liturgy

I

The Catholic Church is much more than what she appears to the superficial observer. She is indeed a powerful, highly organized, world-wide society, in fact, the oldest and the most venerable of all the human associations or groupings that the world has ever known. "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines." This is all that Macaulay could see in the Catholic Church, even though he prophesies for her a future as glorious as her past. But his was not the eye that discerns that which is divine in a human organization. If the Church were nothing more than a masterpiece of human cunning and ingenuity, it would have come to an end centuries ago, and long before the famous traveller from New Zealand would, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's, Catholicism would have been no more than a name.

The Church is like the King's daughter—"all her beauty is within," yet not so completely that observant men are not given an inkling of it. Thus, even men like Macaulay stand in amazement before her. As for ourselves, we believe the Church to be the very body of Christ, living with His life, ever acting under His influence, continuing until the end of time the work that He came to do on this earth—that is, procuring the glory of God by the salvation of mankind, according to the sublime prayer to His Father uttered by our Lord on the eve of His Passion: ". . . thou hast given Him (the Son) power over all flesh, that He may give eternal life to all whom thou hast given Him . . . I have glorified Thee on earth; I have finished the work which Thou gavest Me to do" (John, xvii. 2, 4).

The Church is to the world today what Jesus Christ was to it when He sojourned in Palestine some twenty centuries ago, nor is the mode of action of the Catholic Church substantially different

from that adopted by the Word Incarnate. It could not be otherwise, since she carries out what has been initiated by the Redeemer, and the whole wealth of that "plentiful redemption" wherewith He redeemed the world is entrusted to her to be by her applied to successive generations of men. The Puritan loves to boast that he knows of no intermediary between himself and God; that he worships in spirit and in truth, and has no use for church, priest or sacraments. Such an attitude is diametrically opposed to the economy of salvation established by our Lord. According to His will, the Church is the saviour of men, to such an extent that, even as in the days of His public ministry men had to get in touch with Him in order to be healed, so now we must go to the Church in order to come to Christ and find His salvation.

May not the key-note of the doctrine concerning the nature and office of the Catholic Church be found in a very simple phrase, which perhaps is not sufficiently pondered even by those who, in the course of their sacred ministry, often have it on their lips? When a child is brought to church for baptism, the priest's first inquiry is: *Quid petis ab Ecclesia Dei* (*What dost thou ask of the Church of God*)? Assuredly, it is not without profound reason that we are made to ask: "What asketh thou of the *Church* of God?" Instead of: "What askest thou of God?" No doubt, in the first instance all grace comes from God, from whom proceeds every best and perfect gift; but this grace is deposited with the Church and distributed by her, and this so completely and unreservedly that even the bestowal of life everlasting is within her power, for the candidate for Baptism does demand life everlasting at the hands of the Church. *Quid petis ab Ecclesia Dei? Vitam æternam.*

Unquestionably, the life everlasting given us in Baptism is the life as defined by our Lord in His prayer to the Father: "This is eternal life: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John, xvii. 3). However, the connection between the knowledge of God the Father and the Son by faith in this world is so necessarily linked with the intuitive knowledge of God in the beatific vision, that, if the Church can give the former, she very truly also bestows the latter, inasmuch as grace and the life of faith is the germ of glory.

In Christ, and through Christ, God bestows the divine life to the

Church with power to communicate it to her children, so that she is the true and authentic source of all sanctification in the world. To her, even though in a secondary sense, we are bound to apply the words of St. John concerning the Divine Head of the Church: "Of His fullness we all have received, and grace for grace" (John, i. 16).

Normally, therefore, the supernatural life of the Christian is a relationship with God, but *through* and *in* the Church; or, if we may express ourselves thus without fear of being misunderstood, we are brought in touch with God by our incorporation in His Church with which alone He is pleased to have any dealings, so much so that, whatever uncovenanted graces there may be, their effect is to build the soul into the body of Christ, even though it may not be by the official and authentic means established for that purpose—*viz.*, the Sacraments. And be it said here, incidentally, that this thought helps us to understand the well-known adage: *Extra Ecclesiam nulla salus*.

Now, the Church is not an abstraction; far from it, it is the most concrete being imaginable, for, though it is made up of the immense crowd of believers scattered throughout the world, it may yet be said that every individual soul stands for the whole Church in the sense that the divine life of the Church is of necessity the personal life of every individual member of the Church; so that whether all mankind believes in Christ, or the faithful people shrink once more into the *pusillus grex* so tenderly cared for by our Lord, we should not be compelled to alter even one detail of the picture we have drawn of the mystical body of the Son of God. Just as the Redeemer sacrificed Himself for all men in the mass, and for every individual (*dilexit me et tradidit semetipsum pro me*, Gal., ii. 20), so is the fullness of grace granted to the individual soul as if there were none other to share in that which, even though it be distributed, can yet never suffer loss or diminution. Whether whole nations be espoused to the Word of God or individual souls, says St. Ambrose, He is the one bridegroom of them all (*Ecclesia in populis, sive anima in singulis Deo Verbo quasi sponso innubuit æterno*).

II

If these considerations are borne in mind, it will become abundantly clear that, just as the Church's life is the reflex of her divine

Bridegroom and Head, so is the personal life and experience of the individual Christian the reflex of the life of the Church in its general aspect.

Here we must repeat once more that the Church can never be just an agglomeration of men more or less loosely associated in the pursuit of some common interest or ideal. The Church is essentially a living body, with its peculiar organization, vitality and purposefulness. *The Church lives through Christ, is united to Christ, exists for the purpose of forming and fashioning Christ in the souls of men*—in a word, she is the very real prolongation of Christ's life and work in the world. So, truly a divine task is brought to maturity by means of her Liturgy, which is both the product and revelation of her inner vitality and the means by which the life of God is imparted to her children.

The Liturgy is made up of prayer, Sacraments and sacrifice. By means of these three things the Church carries out and, as it were, completes the personal work of the Redeemer of the world. The life of the Church, like all life, can never remain something purely *static*; it always tends to activity. Just as it is written of our Lord that He "*went about doing good* . . . for God was with Him" (Acts, x. 38, 39), so is the Church for ever doing something, achieving something, her action *par excellence* being the offering of sacrifice, which is specifically styled *Actio* (*infra Actionem*, cfr. Canon of the Mass) as being the highest action that can be performed, an action so unique that all other actions and activities are the veriest shams by comparison.

The mere chronological sequence of the liturgical seasons implies a vital action, inasmuch as the Church—and, for that matter, the individual soul—makes a vital response to what for the moment we may call the spirit of the season. The Catholic Church is the synthesis of the whole of human history, beginning with the golden age of innocence in the garden of delights down to the world's last day. As one generation succeeds another, all are made to experience the joys, sorrows and longings of the men who preceded the coming of the Saviour, as well as an anticipation of the dread and fear that will one day chill the hearts of mortals at the approach of the Judge of the living and the dead.

The divine paradox of the Incarnation could not fail to have its

repercussion in the life of the Church. In that "mystery of godliness" we see an amazing juxtaposition of strength and weakness, wealth and poverty, glory and lowliness, bliss and sorrow. In some such way the Church is conscious—and gives expression to the consciousness—of her marvellous union with Christ—for He is the Head, she the body, He the Vine, she the branches—and yet again she is painfully aware of a very real separation. Though she is one with Christ, she is yet other than Christ. She is affianced to Christ, but the nuptials are to be celebrated only on the day of eternity. She is fully aware of her immense wealth—in *Christo*—yet she knows herself to be likewise poor and weak, precisely because she still has her being in what St. Augustine calls the *regio dissimilitudinis*, where the light is dim, the path rough and the ascent steep.

III

Of all the liturgical seasons, perhaps none offers so graphic an illustration of the foregoing ideas as that of Advent. Liturgically, the four weeks before Christmas are the four thousand years which preceded the coming of the Son of God in human flesh. Day by day, during those dark winter weeks, our churches resound with the very same cries and aspirations in which the Saints, Prophets and Patriarchs of yore expressed their longing for the advent of Him who would make good what had been undone in Paradise.

We call upon the clouds of heaven to rain down the Just One, and upon the earth to cause Him to spring up as a fair flower. And again we make our own the tremendous phraseology of the sublimest of prophets: "O that Thou wouldst rend the heavens and wouldst come down! The mountains would melt away at Thy presence . . ." (Is., lxv. 1).

Is all this nothing more than an elaborate play upon the feelings, or a vivid and realistic harking back to a past that is utterly gone and done with? For, to be sure, these prayers have long ago received a most glorious answer, the Messiah has come—*post hac in terris visus est et cum hominibus conversatus est* (Baruch, iii. 38). Hence the Incarnation is an accomplished fact—one, apparently, that can no longer be affected by our prayers and supplications.

Our Catholic instinct causes us to protest against so narrow an interpretation of liturgical texts. With God neither time nor space

enter into consideration. Hence we believe that the supplications of the Church, repeated year after year throughout the world for nearly two thousand years, and destined to reëcho throughout the world until the end of time, have not been without influencing the central and most blessed event of history. Doubtless, the Incarnation was freely planned by Infinite Goodness, but the prayers of His Saints and servants cannot but have weighed with God when He planned the date of its accomplishment. The Church's longing, though subsequent to the event, must have turned the scales when the fixing of the date lay in the balance.

Our claim may be substantiated by the teaching of Catholic theology regarding the practice of reparation, which, thanks be to God, has become so popular in recent times. Devout souls long to offer to their suffering and outraged Redeemer reparation and atonement. When we think of Him writhing in agony in the grotto of Gethsemane or ill-treated before iniquitous judges, our hearts bleed for Him and we yearn to comfort Him. Again, when we hear of some outrage that has been committed against the Holy Eucharist or a scandal that has taken place, we endeavor to console our Lord as well as we are able.

Now, obviously Christ can no longer suffer, and the bitterness of the Passion is a thing of the past. What, then, about reparation? Is it unreal? Is it nothing more than a pious feeling? Far be the thought from us. Nothing is more real and actual—only we must view things as they are. To our Lord all things were present; hence, during those days and years when He was able to suffer, when actually He did suffer for our sins, He was likewise consoled by our sympathy and loving reparation. The works of reparation undertaken by devout souls, even though performed at a distance of many centuries, took their fullest effect at the time when Christ was capable of suffering pain.

In some such way there is infinite reality and actuality in the longing and yearning that characterize the Liturgy of Advent. Before an eternal God, by whom the future and the past are viewed in an unchanging present, every versicle and responsory, every hymn and collect, and surely not least the sevenfold appeal of the Great O's of Advent, helped in the speeding up of the blessed day of man's redemption.

Over and above all this, the prayers and sighs by which we express our yearning for Christ's coming achieve their object in that birth and formation of Christ *in us*, which is an event ever old and ever new. "Christ is already in us," says Abbot Marmion, "by sanctifying grace, which makes us children of God, but that grace can be renewed in such wise that we begin to live, as it were, a new life." To sum up in one sentence, the liturgical prayers of Advent hastened, for their part, the coming of Christ in time, and prepare our souls for His mystical advent in our hearts by grace. Hence, we repeat it: there is something most wonderfully real, actual and alive in the Church's Liturgy.

* The next article of this series will deal with "The Meaning and Effects of the Liturgical Cycle."

ANSWERS TO QUESTIONS

SEPARATION OF MARRIED PERSONS

Question: Speaking of separation, you say in your "Practical Commentary," I, n. 1171, that the aggrieved party must submit his or her complaint to the judgment of the local Ordinary, and that the bishop, if he finds the complaint justified and judges that it is best for the parties to separate, may decree a separation either for a fixed time or indefinitely. Does it suffice to hear the complaining party, or must the other party be called and given a hearing? Are there any regulations in Canon Law prescribing the form of process to be observed in separation suits?

SACERDOS.

Answer: Concerning the procedure in the separation petitioned by the party that claims to have sufficient reasons for it, Wernz-Vidal (*Ius Matrimoniale*, ed. 1925, n. 646) say that the solemn or ordinary canonical process (as outlined in Book IV of the Code) is not required, but that a summary procedure or even an extrajudicial cognizance of the facts in the case suffices, for the Code merely requires that the separation be done with the authority of the Ordinary. Nevertheless, the complaint of one of the married parties ordinarily does not suffice to grant the permission for separation. The party must prove the reasons alleged by at least two competent witnesses, unless the facts are publicly known to such an extent that, according to Canon 1747, n. 1, there is no need of proof. However, the very essential point in all disputes between two parties is that both be heard. Wherefore, the other party should be called in order to give him or her an opportunity to disprove the facts which the first has adduced to show reason for separation. The Church is anxious to keep the Christian family intact, and no ecclesiastical court will lightly permit separation as long as there is a chance to keep husband and wife together and restore between them mutual love and affection in and through Christ. Wherefore, Canon 1965 requires the ecclesiastical judge even in cases of an invalid marriage to exhort the parties to contract a valid marriage, if this is possible, rather than insist on a declaration of nullity. If, however, circumstances are such that separation of the married parties seems to be best for the protection of the innocent party, a decision should ordinarily not be made until the party complained of has been heard.

POSSIBILITY OF NEW MARRIAGE DEPENDS ON QUESTION OF
VALIDATION OF FIRST MARRIAGE

Question: Thomas, a baptized Catholic, went through a marriage ceremony with Mabel, an unbaptized non-Catholic, before a Protestant minister in 1904. One year afterwards, Mabel was baptized in the Episcopal Church. After her baptism she lived in marital relations with Thomas for several years. At the end of that time, they obtained a divorce in the civil court. In 1914, while Thomas was still alive, Mabel married his brother, Richard, likewise a baptized Catholic, before a justice of the peace. Richard, whose brother Thomas is still living now, wishes to have his matrimonial difficulties adjusted. In your opinion, is Mabel free to marry him? Her first marriage with Thomas, taking place before the "Ne Temere" legislation, was invalid only on account of the impediment of "disparitas cultus". Did her subsequent baptism cause any change in the status of her first marriage? The impediment preventing a valid marriage was her lack of baptism. After that obstacle was removed by her baptism, would the continuance in the consent previously given validate the marriage?

PAROCHUS.

Answer: A marriage which was invalid from the beginning for reason of a diriment impediment is not validated by the fact that the impediment ceased after the marriage. What is required to validate the marriage depends on the particular impediment which invalidated the marriage. In the case submitted by our correspondent the marriage was invalid because one of the parties was unbaptized at the time of the marriage. Later on that impediment ceased because of the baptism of Mabel in the Episcopal Church, provided the minister conferred a valid baptism. This fact, however, did not validate the marriage, for Canon 1133 prescribes that after the cessation of the impediment there must follow the renewal of consent. Canon 1134 adds that this renewal of consent must be a new act of the will, and that the person or persons concerned must know that the marriage was invalid. Canon 1135 requires in the case of a public impediment that both parties renew the consent in the form prescribed by law, if the impediment which invalidated the marriage was public. The impediment of disparity of cult has always been considered as a public impediment in Canon Law. Wherefore, both parties had to renew the marriage consent, and this renewal had to be done with the knowledge that the marriage was invalid. If the renewal of consent took place after the "Ne Temere" Decree became law, the marriage could be validated only by renewal of marriage consent before an authorized priest and two witnesses.

Since the woman was baptized in 1904, the question of validation of the marriage would naturally arise before the "Ne Temere" Decree was promulgated, and therefore marriage without the presence of the priest by a Catholic and a baptized non-Catholic was possible. To prove that the marriage was validated, one might claim that the continuance of the marital relations after the baptism of the woman constituted a sufficient expression of consent by both parties. Certainly the expression of consent (in places where the presence of the authorized priest and witnesses was not required for validity) can be given, not only in words, but also by actions. However, the Code of Canon Law as well as the former legislation of the Church absolutely insisted that the renewal of consent can validate a marriage then only when the party or parties who have to renew the consent know that the marriage was invalid. If then in the proposed case it can be proved that either one or both parties were ignorant of the invalidity of their marriage, the continuance of the marital relations after the baptism of the woman did not validate the marriage. Consequently, under such circumstances, the marriage of Mabel with the brother of her husband can be validated.

HOLY COMMUNION BEFORE SURGICAL OPERATION

Question: A very practical point has come under discussion with regard to the advisability of giving Holy Communion to a patient under the following conditions: Patient is ready for a surgical operation in the morning, having either local or general anæsthetic (usually general anæsthetic). What period of time should elapse between receiving Holy Communion and time for operation? Nearly all of these patients are nervous and greatly upset. Furthermore, many are nauseated and vomit during the administration of the anæsthetic.

A very competent doctor has given as his opinion that it is inadvisable to give Holy Communion at all on the morning of the operation. Others say that from three to four hours previous to the operation is a safe length of time. The first-mentioned doctor is one whose work happens to be the administering of the anæsthetic, and my curiosity hinges around an observation of his that the vomited contents of one patient's stomach was found to have undergone no change at all. The explanation of this is, as stated above, that the anxiety and nervous strain preceding the operation affect the digestive system even to the extent of rendering it inactive. Doctors and myself would be very grateful to get your opinion.

SACERDOS.

Answer: It seems to us that even if there were no danger of irreverence to the Blessed Sacrament in giving persons Holy Com-

munion on the day of their surgical operation, it would be preferable to do so the day before in all ordinary cases where there is no question of an emergency operation. Naturally a person is nervous and disturbed and restless shortly before the operation, and the mind is little inclined to reflect calmly and devoutly on the love and kindness of the Lord coming to us in the Adorable Sacrament, not only to sanctify our soul, but also to give us His strength in the trials of life, so that we may endure all for love of Him and accept with Christian fortitude whatever He may ordain concerning our health, our life, and our all. There is no reason why in ordinary cases one should wait to the last hour or few hours before the operation to attend to the affairs of one's soul. In any dangerous illness we are advised by the Church not to wait to the very last to receive the Sacraments, but rather to do so while there is plenty of time and deliberation.

In emergency operations the question proposed by our correspondent calls for an answer. There it must be decided whether or not it is advisable to give Holy Communion shortly before the operation. On the one hand, we have the divine precept (mentioned in Canon 864, §1) that obliges the faithful to receive Holy Communion in danger of death, no matter from what cause such danger arises; on the other hand, there is also the other divine precept obliging us to prevent irreverence towards the Blessed Sacrament. It is evident that, whenever there is reasonable ground to fear irreverence, there is no obligation to receive Holy Communion in sudden danger of death. We take it for granted that in all abdominal operations there is danger of death, for, though the surgeon is absolutely competent, the condition of the patient is never known with absolute certainty, so that one cannot be sure beyond doubt that no complications will arise in the course of or after the operation. Concerning the question how great an influence the nervous condition of the patient has on the digestive organs of the body, the medical man should know better than the priest. One thing is certain from general knowledge of human nature and from daily experience, namely, that great worry and extreme nervous conditions seem to almost completely paralyze digestion. Vomiting spells at or after the operation are frequent, and, therefore, it is not advisable, we think, to give Holy Communion before emergency operations; before

other operations there is no excuse for postponing the administration of Holy Communion until the day of the operation. The Roman Ritual warns the priest not to administer Holy Communion to the sick, when because of their mental condition or of coughing spells and other causes irreverence to the Blessed Sacrament is to be feared (*De SS. Eucharistiæ Sacramento*, cap. 4, n. 4).

SOME RUBRICAL QUESTIONS

Question: The feast of the patron of one's parish church is a double of the first class with an octave. Where can I find information concerning the Divine Office and Mass during the octave?

In the Diocese of Dubuque, Iowa, we had on October 3 in our *Ordo*: "Simplex, Dominica I Oct." That is the day on which the feast of St. Teresa, The Little Flower, occurs. Is it permissible to say the Mass of the Little Flower on that day?

SUBSCRIBER.

Answer: Each pastor and his assistants have to arrange the Office and Mass themselves for the Patron or Titular of their church, because it would be practically impossible for the diocesan *Ordo* to print the arrangement for every church of the diocese. When a feast of the first class is celebrated, the major and minor double and semidouble that may occur on that day is commemorated at Lauds and in Low Masses. If the Patron Saint has no Office in the Roman Breviary, the Office is said from the Common. The Psalms from the Common are said at Matins, and for the other Hours the Psalms of the Sunday Office (*Officium festivum*). During the octave the Office of the Patron is said only when no higher Office than a simple occurs in the *Ordo*. If the Office of the Patron is said during the octave, it takes the Psalms from the occurring feria, the lessons of the first nocturn for Matins are taken from the *scriptura occurrens*; if a semidouble or higher feast prevents the saying of the Office of the Patron during the octave, a commemoration is made at Vespers and Lauds, unless the feast of the day is one of the rank of double of the second class or higher. The octave day or eighth day of the feast of the Patron has the rank of a major double, and therefore gets preference over a major double, double and semidouble in the *Ordo*. The Mass, generally speaking, follows the same rules as the Office. There are, however, many circumstances throughout the ecclesiastical year in which these few

general rules which we have given concerning the Office of the Patron suffer exception, because the day of the Patron Saint may fall during special octaves (like those of Easter, Pentecost, Corpus Christi, Christmas), or on privileged vigils. Since it is impossible to give in these pages the rules for all such occasions, special treatises on sacred liturgy should be consulted (e.g., "Matters Liturgical," by Rev. Joseph Wuest, C.S.S.R., translated and revised by Rev. Thos. W. Mullaney, C.S.S.R., New York, 1926).

Concerning the Sunday marked "simplex" in the *Ordo*, it was very likely a Sunday whose Mass could not be said on the proper day, and had, therefore, according to the rubrics to be said on a free day during the week following that Sunday. If it was such a Sunday, it should not have been placed on October 3, because on that day the Roman Calendar has the feast of St. Theresa, the Little Flower. The Mass of such a Sunday can be said only on a day of the rank of *simplex*, or on a Saturday when the Office B.M.V. in *Sabbato* or a day within a common octave occurs; if there is a day in the week when the Office is *de feria*, the Sunday Mass should be said on that day. No Low Votive Mass or ordinary Requiem Mass is permitted. One is at liberty to say the Mass either of the Sunday or of the current Office with a commemoration of the Sunday, without the Last Gospel of the Sunday.

CLERGY GOING TO BOXING TOURNAMENTS

Question: Is there at present any specific order of the Holy See prohibiting the clergy from assisting at boxing tournaments? If so, would the same order apply to Brothers such as the Christian Brothers, Marist Brothers, etc.? Are Catholic schools or institutes allowed to organize boxing bouts in order to raise funds, these tournaments not being confined simply to their own students but also other boxers giving exhibition? Some years ago here in a school boxing bout one of the boxers was killed.

READER.

Answer: The boxing bouts fall under the general term of "spectacula" used in Canon 140, but the Code does not forbid the clergy to be present at public shows or performances in theatres or other places, unless they are unbecoming to their state of life or they give scandal to the people attending such amusements. Since the local circumstances vary very much in reference to these matters, and as it may happen that in some towns or cities there are theatres which

only too frequently present unbecoming motion pictures or theatrical performances, some dioceses have forbidden the clergy to go to any public theatre. There is no doubt that the local Ordinaries have the right to decide what is or is not unbecoming to the clergy according to the local conditions. We have before us a copy of a statute of the Archdiocese of Malines (Belgium) from the Fourth Council of Malines in the year 1920, which forbids the clergy to go to any public theatres and punishes clerics in major orders with *ipso facto* suspension *a divinis*. It is almost impossible to find a satisfactory solution of the whole problem, for, on the one hand, it seems too severe to forbid priests to go to any theatre, because often there are things shown which are both instructing and entertaining; on the other hand, there are imprudent and careless men among the clergy who will not take the trouble to find out whether the motion picture or the theatrical performance is really decent in every respect. The authorities of the diocese cannot attempt publicly to instruct the priests as to what shows are good or bad without getting into legal difficulties about interference with the business of others. That is why some dioceses have adopted the absolute prohibition.

As to boxing bouts, one should not call them unbecoming, unless other professional sports are put in the same class. Some writers on Canon Law and moral theology would call the boxing bouts unbecoming and sinful because of the danger to life. However, many sports are incidentally dangerous to life. Some contestants get seriously injured in football, others in baseball, others in basketball, swimming, running, etc., etc. In boxing very few get seriously injured, and even among the comparatively few accidents in boxing some are due to the athletes' lack of care to see that they are in the proper physical condition for the contest. There is no general prohibition for the clergy to witness the boxing bouts; there may be a prohibition in some dioceses. If the general or the particular law rules that the clergy are forbidden certain things as unbecoming to their state of life, the prohibition also affects the religious organizations, laical or clerical, for Canon 592 rules that the religious are subject to the common obligations of clerics specified in Canons 124-142.

STANISLAUS WOYWOD, O.F.M., LL.B.

SCRIPTURAL DIFFICULTIES DISCUSSED

By J. SIMON, O.S.M., S.T.B.

"CEPHAS" AND "PETER" IN ST. PAUL'S WRITINGS (GAL., II. 9-14).

Query: What is the etymological meaning of "Cephas"? What is the latent reason for St. Paul's calling Peter "Cephas" in his Epistle to the Galatians, where he speaks of upbraiding "Cephas on the question of circumcision"? Is it possible that there St. Peter and Cephas are not to be identified?

Reply: *Kephas* is simply the Greek transliteration of the Aramaic *Kîpha*, allied to the Hebrew *Keph* (Jer., iv. 29; Job., xxx. 6) and having the signification of "rock." *Petros* is the hellenization of this word, by forming a masculine appellative from the noun *petra*, "rock." Hence "Peter" and "Cephas" are each equivalent to "Rock-man," as St. John noted (John, i. 42): "Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter."

St. Paul in his writings seems to prefer the Aramaic word "Cephas" in referring to the head of the apostolic *collegium*. The following are the passages in which St. Paul refers to St. Peter by name. Vogels', the latest and probably the best critical edition of the Greek New Testament, is used.

"Cephas" alone used.	Both "Cephas" and "Peter" found in MSS.	"Peter" alone used.
Cor., i:12	Gal. i:18	Gal. ii:7
iii:22	ii:9	ii:8
ix:5	ii:11	
xv:5	ii:14	

Thus, it seems that out of a total of ten passages, according to the best valuation of the text, St. Paul certainly used "Cephas" four times, and most probably also four more times in Galatians. For the preferred reading there is "Cephas," with "Peter" as a variant of DEFGKL and other MSS. of minor value. In only two passages (Gal., ii. 7-8) does "Peter" stand in the text without a variant of "Cephas," in so far as the writer's material permits ascertaining. Does this mean that in Gal., ii. 7-8, St. Paul himself used the name "Peter," instead of his usual "Cephas" found earlier in the same Epistle, and immediately after these passages? If so, no reason seems assignable for such an anomalous procedure.

It would seem more probable that St. Paul used "Cephas" (or possibly "Peter") throughout Galatians (as in Corinthians), the

present variants being due to copyists' changes. Hence, it is more probable that no significance is to be attached to changes from "Cephas" to "Peter" in the present texts.

In regard to St. Paul's upbraiding St. Peter, the following interesting comment is made by St. Thomas :

"Jerome says that Peter did not sin in this dissimulation, because he did it out of charity, and not through any worldly fear. But Augustine says that he sinned venially, because he was indiscreet in favoring overmuch the Jewish party in order to avoid scandalizing them. And Augustine's argument is the more convincing . . . because Paul himself says that Peter 'was to be blamed.'

"These two authorities also differ in regard to Paul's rebuke. For Jerome says that Paul did not really upbraid Peter, but only made the appearance of doing so, just as Peter . . . wishing to avoid scandalizing the Jews, purported to keep the Mosaic practices;—just so Paul, in order that he might not scandalize the Gentiles, showed that what Peter did was displeasing to him. Thus, both would have acted by mutual agreement. Augustine, on the other hand, as he insists that Peter genuinely kept the Mosaic practices, so also holds that Paul really rebuked him. And Peter indeed sinned by here keeping the Mosaic practices, because it brought about scandal to the Gentiles from whom he had withdrawn."

In what has been said above it is assumed that the "Cephas" of Gal., ii. 11-14, is none other than St. Peter. This is almost universally the position of the Fathers, and is confirmed by the "Peter" variants. Clement of Alexandria, however, says that the Cephas of this incident was not St. Peter, but one of the seventy-two disciples.

OMISSIONS IN SCRIPTURE SIGNIFICANT (HEB., VII. 3; GEN., XIV. 18)

Query: Is it permissible or safe for us to assign reasons for omissions or other peculiar circumstances in the Sacred Writings, as St. Paul does in Heb., vii. :3, for the omissions of Melchisedech's genealogy in Gen., xiv. :18?

Reply: Both the facts recorded in Sacred Scripture, and the manner of their recording, have been chosen by the Holy Ghost. Therefore, implicitly, the facts which have been omitted, and the modes of statement which have not been used, have been respectively omitted and not used for some reason of deliberate divine choice.

Consequently, the very omissions of Scripture, and the peculiar modes of embodied statements, certainly have also an assignable reason in the Divine Mind.

But this does not imply that the reasons which any man may assign for such omissions or peculiarities, are the real and correct reasons. "For, who hath known the mind of the Lord? Or who hath been His counsellor?" (Rom., xi. 34). In this, as in so many other dispensations of Divine Providence, it is indeed licit and useful for men reverently to study out and search the designs of God. But the unaided human mind cannot there assign causes and reasons with absolute certainty, because in the final analysis such reasons and causes depend, not on necessities of the Divine Nature, but upon the deliberate—one might almost say, arbitrary—choice of the Divine Free-Will. And, as all matters depending entirely upon the Divine Free-Will cannot be known for certain except by a revelation of the same Will, so also the reason for the omissions and peculiarities occurring in the Sacred Writings likewise can be assigned *for certain* only by divine revelation. This, however, in no wise precludes scripturists' reverend investigations in this broad and fascinating field, provided such investigations be made in accord with the *analogia textus* and correct theological principles. The value of the conclusions drawn from such investigations, however, cannot exceed that of a theory. Such conclusions can be used to clarify and persuade towards, but not absolutely to prove, a point of dogma.

But, is not St. Paul's argumentation in Heb., vii. 1-11, from the absence of Melchisedech's genealogy in Gen., xiv. 18, of dogmatic value? Surely; but it must be remembered that St. Paul wrote under divine inspiration, being co-author with the Holy Spirit. Hence it is thereby made known by God that Melchisedech's genealogy was deliberately omitted from the Mosaic account, in order that Melchisedech's priesthood might be a fitting figure of Christ's, as contrasted with the Jewish priesthood, which depended upon genealogical tracing to Aaron.

This is not the only passage wherein St. Paul assigns important significations to apparent *minutiæ* of the Sacred Text. Thus in Gal., iii. 16, he emphasizes the fact that in Gen., xvii. 7, in God's covenant with Abraham, there is used the noun "seed" in the singular, instead of the plural: "To Abraham were the promises made,

and his seed. He saith not: 'And to his seeds' as of many; but as of one: 'And to thy seed,' which is Christ."

St. Paul's argumentation from this apparently trifling detail is that, because the singular is used in the text, the Abrahamic promises must be understood as applying primarily to Christ and His Kingdom, and only subordinately and conditionally to the other Jews as the carnal descendants of Abraham. St. Augustine well continues the Apostle's argumentation by his comment: "Si unum semen, unus Jacob, unus Israel, et omnes gentes unus in Christo" (*In Psalm. cxlvii*).

In fact, it is largely St. Paul's inspired exegesis of the Old Testament passages that encourages and authorizes students of Holy Writ to seek out and find in the Biblical accounts the recondite, deeper, more universal senses which are not apparent on the surface of the letter of the text, where "multa dicuntur submissis et humi repentibus animis, ut accomodatius per humana in divina consurgunt; . . . multa etiam figurate, ut studiosa mens et quæsitis exerceatur utilius, et ulterius lætetur inventis." Hence also as Christ foretold, "every learned scribe in the Kingdom of Heaven . . . bringeth forth out his treasure (of the Scriptures), new things and old" (Matt., xiii. 52).

THE "TWO MEN IN WHITE" OF THE ASCENSION (ACTS i. 10-11).

Query: In Acts, i. 10-11, we read that Christ's Ascension, whilst the Apostles "were beholding Him going up to heaven, lo! two men stood by them in white garments, who also said: 'Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven.'" Is it at all tenable that those two men were Enoch and Elias, and not two Angels?

Reply: The present writer is not aware of any evidence in tradition that the "two men . . . in white garments," who appeared to the Apostles immediately upon Christ's Ascension, were Enoch and Elias, whose reappearance tradition expects in the eschatological season.

The text itself rather points to the conclusion that they were Angels. For, the phraseology of St. Luke (xxiv. 4) here is exactly parallel to his wording of the Angel vision in his account of the Resurrection, as may be seen by comparing the Greek texts.² That

¹ St. Augustine, *De Moribus Eccles.*, cap. 17.

² Vogels' is the latest critical edition. Even the variants indicate that the two

the "two men in shining garments" of Luke, xxiv. 4, were in fact Angels, is proved by the parallel text of John, xx. 12, where the same personages are designated as "two Angels in white." Hence one concludes that, since St. Luke's phraseology in Acts, i. 10, unconsciously so closely parallels his own wording of the Resurrection Angels appearing in Luke, xxiv. 4, in the Ascension account he seems to have had in mind also an angelic appearance.

One may also note that in the Messiah's activity the outstanding victorious phases are accompanied by angelic manifestations. Thus, His birth was glorified by angelic canticles at Bethlehem (Luke, ii. 9-14); the opening of the formal Messianic function with the conquest of the diabolic tempter was marked by the ministration of Angels (Matt., iv. 11); the victory over death in the Resurrection, by the vision of Angels at the empty sepulchre. Thus, also Christ's Ascension into heaven, "leading captivity captive," is signalized by the appearance of Angels, who carry forward the minds of earthlings to that day of final and complete Messianic conquest, when He who had but just now been received out of the Apostles' sight in a cloud, should once again appear "coming on a cloud" (Luke, xxi. 27; Mark, xiv. 62) "in the glory of His Father, with His Angels" (Matt., xvi. 27), whom then He shall send "with the voice of a loud trumpet, to gather His elect" (Matt., xxiv. 31).

"SEALING THAT GOD IS TRUE" (JOHN, III. 33).

Query: What is the meaning of John, iii. 33: "He that receiveth His [Christ's] testimony, hath set to his seal that God is true"?¹

In the present discourse John the Baptist was already perceiving the future division of Christ's hearers into such as would believe in Him, and such as would refuse to accept His doctrine. Of the former group he says here that by their belief in Christ they solemnly acknowledge the veracity of God, or, as Maldonatus puts it, ". . . eum qui Christi recipit testimonium eo ipso testari et quasi sigillo profiteri Deum esse veracem." For, Christ, as "He whom God hath sent, speaketh the words of God . . . and what He hath seen and heard [of the Father], that He testifieth" (John, iii. 32, 34).

passages were always parallel. Be it noted also that in the other Resurrection accounts the "Angel" of Matt., xxviii. 2-3, whose "face was like lightning" and whose "garment, white as snow," is in Mark, xvi. 5, described as "a youth clothed in a white *stola*."

¹ See also THE HOMILETIC AND PASTORAL REVIEW for July, 1925.

Therefore "non aliter quis discredere huic [Christo] nisi falsi arguerit Deum qui misit illum; quia nihil extra ea quæ sunt Patris loquitur" (St. John Chrysostom, in St. Thomas' *Catena Aurea*). In this opinion the attestation would be made of the veracity of the Father, and this seems consonant with the text, which has the definite article before "God."

Another interpretation, having a more personal application to him "that receiveth Christ's testimony," would have the attestation refer to Christ's divinity, by practical execution of His teachings. Thus, Alcuin comments: "*signavit*, idest, signum posuit in corde suo quasi singulare et speciale aliquid, hunc [Christum] esse verum Deum." St. Thomas in his commentary on the passage seems to incline to this second interpretation, saying: "Quicumque sit ille [credens Christo] *signavit*, idest signum quoddam in corde suo ponere debet seu posuit quod ipse Christus est Deus, et est verax; quia ipse dicebat se esse Deum, quod si non esset, non esset verax." The Angelic Doctor sees an allusion to this personal "seal" of practical belief in Cant., viii. 6: "Put Me as a seal upon thy heart, as a seal upon thy arm." Of interest in connection with this is St. Paul's passage in II Tim., ii. 9: "Nevertheless, the sure foundation [of the Church] of God standeth firm, having this seal: 'The Lord knoweth who are His,' and: 'Let every one depart from iniquity who nameth the name of the Lord.'" St. Paul probably alludes to the custom of ancient kings of placing sealed documents attesting the builder's time and name in the foundations of new temples, as the Sumerians and Assyrians did. The buildings then were conceived as in a manner founded and guaranteed by these. Thus also the stability, the indefectibility, of the Church is founded upon and warranted by God's predestination of its members, which itself is made manifest by the faith and good works of the believers, who show forth the latter as the "seal" or hall-mark of their predestination. In the light of this latter passage, one might say that one sense of John, iii. 33, is, that he who, "drawn by the Father" (John, vi. 44), really believes in Christ's teaching, authenticates and proves his faith in Christ by the life he leads, "departing from iniquity" and doing good works.

CASUS MORALIS

The Seal of Confession

By H. DAVIS, S.J.

Case—A confessor is seated in the confessional, which unfortunately, as the case proves, had a sliding door for penitents on his right hand and on his left. Titius confesses to him many grievous sins, amongst them serious sins with others, and makes a general confession in view of marriage, which he is shortly to contract. From this confession it appears that Titius had led a very evil life, and he adds that, having contracted a certain disease, he is afraid that his future children may be born diseased. The confessor warns him that, in justice to his fiancée, he is bound either to declare his condition, or to put off the marriage until he is cured. Titius replies that he intends to marry soon, and will then undergo the necessary treatment. This reply does not satisfy the confessor, who consequently will not absolve Titius.

The penitent at the other door is Bertha, the fiancée. She says that, as the door was not closed, she heard the confession of Titius, and that, in consequence, she has made up her mind not to marry him. After her confession, the confessor tells her that she may not use the knowledge she has acquired by eavesdropping. Bertha indignantly states that she will certainly use the knowledge in self-defense, and is, therefore, sent away without absolution.

Solution—(1) It must first be observed that the obligation of the seal is the strictest possible obligation of keeping secret what has been told in confession with a view to absolution, and of refraining from all extra-sacramental use of such knowledge without the express permission of the penitent. This obligation of the seal is always grave, in so far as it is based on the virtue of religion, since secrecy is due to reverence for the Sacrament, and safeguards the relations of man to God in the forum of conscience. An obligation of justice also arises, since between confessor and penitent there arises a contract from the very nature of their relations. There arises normally an obligation of justice to keep the natural secret of another's sin—an obligation that may be grave or light in proportion to the harm that would ensue in revealing it. If no harm would ensue because the sin is notorious and public, no injustice under this aspect would be done by revealing it. This, however, in no way implies that the sacramental seal may be violated. Secondly, the obligation of the seal is present, even though the confessor did not absolve the penitent, or never had the intention of doing so. There

are other considerations regarding the seal which need not now be set forth, as they do not bear on the case.

(2) It is the matter confessed by a particular penitent that is the matter of the seal. Every sin submitted for absolution is matter of the seal directly. Mortal sins confessed, even if previously confessed and absolved, and even if confessed only in a general way and not specifically, are also matter of the seal directly. Specific venial sins confessed, even if previously confessed and absolved, are similarly matter of the seal. Public and notorious sins, confessed and submitted for absolution, are matter of the seal, even though the confessor should know them out of confession. But, if he use purely extra-sacramental knowledge, he would not violate the seal, though he might be very imprudent in doing so. Besides matter that falls under the seal directly, there is other matter that falls under it indirectly. Such matter is all that is mentioned precisely in order to explain the sins confessed; the sacramental penance imposed, unless it was very light; the fact of absolution having been refused or deferred; the several objects of sin confessed, as in various species of detraction; the name of an accomplice in sin. It is also to be observed that imperfections and scruples confessed for absolution, though mistakenly, fall under the seal.

(3) The persons who are under the obligation of the sacramental seal are: (a) the confessor; (b) all who acquire in any way the knowledge of anything mentioned in confession and submitted for absolution, and what is said in order to explain sins confessed; (c) confessor without faculties, or one excommunicated or suspended; (d) the interpreter of another's confession in the act of confessing; (e) a Superior applied to for faculty to absolve a reserved case confessed; (f) a Superior to whom recourse is made for penance after absolution of a reserved sin or censure; (g) one consulted by the confessor with permission of the penitent; (h) all who hear by chance or design what is said during the confession of another as confessional matter; (i) all to whom any confessional knowledge has been communicated in any way; (j) one who reads a penitent's confession in the confessional, but not if outside the confessional, when the penitent has heedlessly thrown it away or lost it.

How Should the Confessor Act.—Titius intends to enter into

marriage with Bertha, though he has contracted a serious disease which will be prejudicial to her. In this he would do wrong, and is bound to refrain from marriage. He may, however, make known to her his state, or find an excuse for deferring the marriage. The process of curative treatment may be a long one, perhaps extended over a year, until the blood ceases to react on several consecutive occasions. The medical adviser is the only judge in such matters. Bertha may accept Titius as he is, though she would thus expose herself very foolishly to infection. But there would be no question of injustice to future offspring, as they do not exist. If Bertha is willing to wait, Titius is under a grave obligation to seek a speedy remedy, and before entering on marriage to have a clean bill of health, if such is possible; for it is stated on good grounds that a person once syphilitic is always syphilitic, and the disease will reassert itself in the second and the third generation. As Titius refused to fulfill a grave obligation, the confessor rightly declined to give him absolution.

What Bertha overheard in the confessional is matter of the sacramental seal. She is not allowed to speak of it, even to Titius, nor to use the knowledge thus gained to the prejudice of Titius. In speaking of the matter, both confessor and Bertha may very easily violate the seal. As the situation for Bertha is an extremely serious one, there is a possible solution which a confessor might adopt. If Bertha does not ask if she may use the knowledge she has acquired, but simply states that she is going to do so, we may presume that she is in good faith. Such being the case, the confessor may leave her in good faith, in accordance with general principles of pastoral guidance. But he must guard against scandal; for, if he have a prudent suspicion that Bertha would talk of the matter and say that the confessor had allowed her to use the knowledge of another's sin heard in confession, he would be obliged for the sake of the common good to state the doctrine of the seal and to impose on her the grave obligation of secrecy. It may be added that a careless or forgetful confessor would be well-advised to have one of the two doors permanently fastened up, unless he has to conform to local custom or precept.

ROMAN DOCUMENTS

CONCERNING THE RETREAT BEFORE SACRED ORDERS

The question was proposed to the Sacred Congregation of the Sacraments, whether it be the mind of the legislator that the precept of Canon 1001, § 1, be observed precisely as it stands even in the case when all the Sacred Orders are conferred on someone within a very short interval (*e.g.*, within one month). The Sacred Congregation answers: The precept of Canon 1001, § 1, is to be observed, namely, that the Ordinary may, if one is to receive several Major Orders within a semester or within a month, reduce the length of the Spiritual Exercises for the ordination to deaconship to not less than three full days. If by Apostolic Indult, or by order of his bishop given for a grave reason and in conformity with Canon 1006, § 3, a candidate is to receive several Major Orders on successive days or in close proximity, so that there is no time to apply the precept of Canon 1001, § 1, at least six full days of retreat shall precede the first Major Order, and, if it can be done, one day of retreat shall be made before the other Major Orders (May 2, 1928; *Acta Ap. Sedis*, XX, 359).

Note: The following is contained in the "Animadversiones" or remarks appended to the Decree in the *Acta Apostolicæ Sedis*.

(1) The Spiritual Exercises, originated by St. Ignatius of Loyola, Founder of the Society of Jesus, were nearly everywhere performed by candidates for Sacred Orders before the promulgation of the Code of Canon Law. This was done either by positive precept made for particular countries (cfr. Alexander VII, "Const. Apostolica sollicitudo," August 7, 1662; Sacred Congregation of Bishops and Regulars, Encyclical to the Bishops of Italy, October 9, 1682) or by laudable custom.

(2) The Code of Canon Law not only made this practice of universal precept, but extended it by prescribing also for Minor Orders and even for tonsure a definite length of time for the retreats to be made, as may be seen from Canon 1001, § 1.

(3) Though the law of the Code on this matter is clear and precise, the above question was submitted to the Sacred Congregation.

(4) The Sacred Congregation discussed the matter in Plenary Session on April 27 of this year, and gave the above answer.

(5) The answer of the Sacred Congregation is in harmony with the words and intent of Canon 1001, § 1, that is to say, the answer is a mere declaration of the precept of the Code, not a new law.

(6) The reason for submitting the question at all seems to have been that the Code itself permits the Ordinary to limit the days of retreat for deaconship to three days, if subdeaconship and deaconship are conferred on the same cleric within six months. Wherefore, it seemed logical to suppose that the retreats for deaconship and priesthood could be still more shortened, if these Orders were all conferred within one month.

(7) However, there was no real reason to claim that the retreat could be shortened to less than three days, if the three Major Orders were conferred within a month, for the Code states that, whenever several Major Orders are conferred within six months, the retreat cannot be shortened to less than three days. Now, whether the Orders are given within six months or within any part of six months, the rule of the Code must be observed.

(8) Some persons had claimed that the precept of Canon 1001, § 1, should be understood to allow a greater shortening of the retreat if the three Major Orders were conferred within a month, because the pious disposition required for reception of the Sacred Orders has already been acquired by the preparation for subdeaconship, and there is a moral union or continuance of the ordinations that take place within so short a space of time. However, the retreat originally meant Spiritual Exercises for one whole month. Through the influence of St. Vincent de Paul, the practice had been established to have ten days' retreat before each of the three Major Orders—that is, thirty days in all.

(9) Since the Code of Canon Law has reduced the retreat to six full days, nobody should assert that the six days made before the reception of subdeaconship should also suffice to give the proper disposition for deaconship and even the priesthood, which latter is so sacred that all preparation falls short of being adequate.

(10) If, however, by special permission or faculties of the Holy See or through necessity, the Bishop confers the Major Orders on three successive days or on successive Sundays and holydays, then

the observance of the days of retreat for the second and third Major Order becomes impossible.

(11) The authority given to the Bishop to limit the retreat to one day for the second and third Major Order when all three are conferred in quick succession, is in harmony with the mind of the Church, which, in Canon 1001, § 2, leaves it to the discretion of the bishop to decide whether the retreat should be repeated, if after the preparatory retreat the ordination is deferred for less than six months. In any case, the general law of the Church cannot take account of each and every extraordinary circumstance in which the law of the Church cannot be applied to its full extent. In these circumstances that should be done which is more conformable to the spirit of the Sacred Canons. For that purpose the Sacred Congregation gave the above answer to afford to the Ordinaries some general norm which they should follow in the proposed case, so that they may have a sure and uniform mode of action in such an important affair.

D. JORIO, *Secretary*.

Homiletic Part

Sermon Material for the Month of February

SEXAGESIMA SUNDAY

St. Paul, Apostle

By W. F. CUNNINGHAM, C.S.C

"For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God" (I Cor., xi. 9).

SYNOPSIS: I. Introduction: Today, Sexagesima Sunday, may be considered a feast of St. Paul.

II. Body: St. Paul and ourselves.

(1) St. Paul: (a) his dominating characteristic; earnestness (b) evidenced in his conversion, (c) in his apostleship.

(2) Ourselves: (a) our persecution in sin, (b) our conversion.

III. Conclusion:

(1) following conversion from sin;

(2) our apostleship, preaching by example.

This Sunday, the second before Lent in the calendar of the Church, may be considered as a feast in honor of St. Paul. The long lesson in the Mass, just read to you, recounts the labors and trials which he underwent to spread the infant Church throughout the then known civilized world. This is but one of some forty odd selections from his Epistles read in the Mass on Sundays throughout the year, revealing in what high esteem he is held by the Church of which he was once the enemy and persecutor.

ST. PAUL'S OUTSTANDING CHARACTERISTIC

In all these selections there is revealed the outstanding characteristic of this remarkable man, namely, his earnestness in whatever project he undertook, his zeal in carrying to completion whatever purpose he set his heart upon. This quality is made evident in the first reference to him following the martyrdom of St. Stephen, of which he was a witness "consenting to his death." Apparently this event made a great impression upon him, for the next chapter of the Acts of the Apostles, which tells of the persecutions which arose

against the Church at this time, states that "Saul," that is, St. Paul, "made havoc of the church, entering in from house to house, and dragging away men and women committed them to prison" (Acts, viii. 3). Further, as the following chapter tells us, when he thought this new religious sect threatening Judaism had been wiped out in Jerusalem, "Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus to the synagogues, that if he found any men and women of this way, he might bring them bound to Jerusalem" (Acts, ix. 1-2).

HIS CONVERSION

But God had different designs for him. This great earnestness for the promotion of the things of God's household was too precious to be wasted in hindering the work of God's hand. Rather it must be directed to the promotion of God's kingdom in the hearts of men. So it merited for St. Paul the great grace of conversion. The Scriptural narrative of this event is so impressive in its simplicity I will read it to you in the words of Holy Writ itself:

(Here read the story of St. Paul's conversion as found in the Acts, ix, beginning with verse 3: "And as he went on his journey," to verse 20: "and *immediately* he preached Jesus in the synagogues, that He is the Son of God.")

No human commentary can improve upon the dramatic intensity of these stirring words. Again they reveal to us the outstanding characteristic of this dynamic personality, his power of decision, and his determination in carrying out that decision once it has been made. "And *immediately* he preached Jesus in the synagogues." No delay, no procrastination, no putting off "to get his bearings," as we might say. On the contrary, once the scales of spiritual blindness were stripped from the eyes of faith, "*immediately* he preached Jesus in the synagogues," and Saul, the persecutor of the Christians, becomes St. Paul, the Apostle of Christ! What that apostleship meant has been told to us this morning in the lesson read in today's Mass. We have only to add that it was finally consummated in martyrdom, St. Paul like his Master before him dying that others might learn to live in Christ's way.

OUR NEED OF CONVERSION

Though there is no need to comment further on St. Paul's conversion, this fact in his life should furnish ample fuel for thought about our own conversion. And I am persuaded I do rightly in speaking of our conversion. Few indeed are those who do not at some time in their lives forsake the quiet and uneventful path of virtue, and take the highroad to Damascus, the city of sin. But committing sin is taking part in the most severe of all Christ's persecutions. It was not on Calvary that all His friends forsook Him; it was not while carrying the cross that Christ's courage faltered; it was not at the crowning of thorns that His capacity for suffering was exhausted. Rather, it was during the agony in the Garden. At that time, when all the sins that had been committed in the world and all that ever would be committed by ungrateful man, were heaped upon Him and the hour was at hand for Him to expiate them—it was then that His humanity broke down, and in agony of soul He cried out: "Father, if it be possible, let this chalice pass from Me." Three times He uttered these heartrending words, and the third time an Angel from heaven came and strengthened Him. Only then was He able to face the ordeal before Him. He returned to His disciples, and said: "Rise, let us go: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners." It was bad enough to suffer undeservedly; but to suffer undeservedly *sin*, and at the *hands of sinners*, this was infinitely worse.

Nevertheless, no soul ever set out on the road to Damascus to take part in this persecution of sin but that, at some point along that road, the blinding light of God's grace flashed full upon him from heaven, and a voice rang in his ears: "Saul, Saul, why persecutest thou Me?" If, unhappily, the only result of that flash from heaven that fell to earth was a deeper spiritual blindness; if the eyes remained open only to the attractions of self-gratification in continued sin, and that unfortunate individual joined the multitude of misguided souls who always choose the "easiest way," then the end of this episode is sad indeed to contemplate. But if, on the other hand, that soul hearkened to that voice; if submissively like St. Paul he asked: "Lord, what wilt Thou have me to do?" then, indeed, it was told him in no unmistaken terms. If he followed out that command; if, in a word, he submitted himself to one of God's ministers in the

sacred tribunal of penance, then, once more was a persecuter of God's Church converted into a faithful and loving disciple, perhaps an apostle.

CONCLUSION

Let us take courage from the life of St. Paul, dearly beloved brethren. First, we must keep in mind that, no matter how grievously we may have persecuted Christ by sin, there is always His grace to transform us into an apostle to promote His kingdom in the hearts of men.

In the second place, we must remember our apostleship may be real without being spectacular. It can have that quality of earnestness so characteristic of St. Paul without making an appeal for public notice. Few of us have occasion to preach by word of mouth, but every single one of us is preaching by example every single day of our lives. Our little lives, such as they are, may be truly great, provided they are lived for Christ. So living then, we have every right to say with St. Paul in the closing words of today's Epistle: "Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me."

QUINQUAGESIMA SUNDAY

Growth in Spiritual Life

By J. P. REDMOND

"When I became a man, I put away the things of a child" (I Cor., xiii. 11).

- SYNOPSIS:**
- I. *St. Paul's words applied to natural life.*
 - (a) *Recollections of childhood.*
 - (b) *Comparison with our present state.*
 - (c) *Our preference for adulthood, and eagerness to succeed.*
Putting away the things of a child.
 - II. *The supernatural or spiritual life of the Christian compared with natural life.*
 - (a) *Necessity and means of growth and development.*
 - (b) *Application of St. Paul's words.*
 - III. *Christians who remain childish in Spiritual Life. Examples:*
 - (a) *in prayer,* (b) *in the services of the Church,* (c) *in knowledge of Christian Doctrine.*
 - IV. *Emphasis on duty of hearing sermons. Anecdote of Professor and Pastor.*
 - V. *Final exhortation and warning.*

From time to time most of us indulge in the pleasant game of allowing our thoughts to wander back over childhood's years. We love to reconstruct the happy scenes of our home-life. We smile to ourselves when we recall our good father and mother, our brothers and sisters, our games and adventures, our petty quarrels, our likes and dislikes. We are amused at our childish ambitions. Quite early we decided what we were going to be. But in those days of dreams we frequently changed our career, and few of us have been fortunate or unfortunate enough to arrive at what we thought to be the ideal position in life. We delight to recapture the joys and even the little sorrows of our childhood. We were happy then, and yet in spite of our happiness we were always eagerly looking forward to being grown up. To be grown up meant to be free: there would be no more discipline, no more punishments, no more tiresome lessons. We should be free to do just what we wished; we should be able to indulge freely in all those nice things which were forbidden, or allowed only in strict moderation.

Yes, we were happy enough, yet how many of us now could say with all sincerity that we would like to live our childhood over again! We know better now. Life has turned out very different from what we imagined, but all the same we prefer it as it is. Adulthood has brought many heavy cares and responsibilities, great sufferings, too, but also a sense of dignity and of the value of life, and a higher appreciation of the good things of life, and these are advantages which we would not exchange for any of the privileges of childhood.

PUTTING AWAY THE THINGS OF A CHILD

There came a time when, with St. Paul, we had to put away the things of a child. We gradually realized that our education, far from being finished when we left school or college, had only just begun. We began to understand the value of the learning which we had found so tedious, and of the discipline and training to which we had been unwillingly subjected. And with this awakening there grew in us an anxiety to go on learning. We discovered that, far from giving up learning as we had imagined, we should have to study more and more, continually adding to our store of knowledge and experience, if we wished to succeed in the great game of life.

We realized further that we had shaken off the restrictions of

childhood only to assume other restraints of more serious import. When it comes to shouldering the responsibilities of life, we must indeed put away the things of a child; we rightly expect adults to behave as adults. Grown-up persons who affect childish ways only make themselves ridiculous. There are some unfortunates who through arrested development of the brain or mental break-down are childish, but these are objects of pity. It is heartrending to see, as we may in our mental hospitals, fully grown women playing with dolls, or men who have been great engineers trifling with toy trains.

SUPERNATURAL OR SPIRITUAL GROWTH

So far we have considered St. Paul's words only in their application to our natural life. But we Christians have yet another life, the spiritual life or supernatural life of sanctifying grace, which dwells in our souls and is nothing less than a share in the divine life of our Saviour, Jesus Christ. Our spiritual life bears close comparison with our natural life. It begins with Baptism, the Sacrament of Spiritual Birth. It is subject to growth and development; it languishes and weakens through neglect and lack of nourishment; its progress is retarded by habits of venial sin, the chronic sickness of the soul; it can be extinguished altogether by mortal sin, or spiritual death. Our growth and efficiency in spiritual life depends upon the fullness of our relations with God. As in natural life we are dependent upon the coöperation of those with whom we share our human nature, so in spiritual life are we dependent upon Him who has admitted us to a share in His Divine Nature. Natural life flourishes through social intercourse. Similarly, unless there be an ever-flowing stream of relationship with the Giver of Spiritual Life through the channels of prayer, the Sacraments and good works, the development of our souls will be arrested, we shall remain spiritual weaklings and an easy prey to the pestilence of sin. In short, our efficiency in spiritual life is regulated by the practice of our religion.

NECESSITY FOR SPIRITUAL GROWTH

"When I was a child, I spoke as a child, I thought as a child; but when I became a man, I put away the things of a child." There is a trumpet-like challenge in these powerful phrases of the great Apostle. His words have even greater force when applied to the

spiritual life. In this same Epistle he reminds his Corinthian friends that at first he gave them milk, not meat, because they were not then sufficiently developed in the spiritual life to be able to assimilate the stronger food. Elsewhere he chides his converts because they have gone back instead of advancing: "You have become such as have need of milk, and not of stronger meat."

Now, it is in this supremely important matter of spiritual life that so many Christians are content to remain children. How many persons, for instance, go on through life always making use of the same simple prayers which they were taught in early childhood! If they were to exercise adult intelligence on the profound meaning of those prayers, they would make progress, but they do not bestir themselves to get beyond mere mechanical repetition. Better is it for a grown-up person to use suitable prayers. We should try to meditate—that is, to pray by thought—or at least we should ponder well on the meaning of prayers which we read or recite.

The Mass is the noblest form of worship, and every Catholic should learn how to use that best of all prayer books, the Missal. Some persons preserve a childish attitude of mind towards the services of the Church: they attend Mass listlessly and without interest; whereas they should be full of joy as the privileged courtiers of Christ the King, they come rather in the fretful mood of a petulant child who submits because he fears to disobey.

CHILDREN IN CHRISTIAN DOCTRINE

Worst of all, many Catholics remain children in their knowledge of Christian Doctrine. They are keen to learn in matters of business and of secular interest, but take it for granted that they know all about their religion. They presume that at school they have been fitted out with a complete equipment of religious knowledge which will last them throughout life. They consistently dodge sermons, and disdain every form of Catholic literature. The result is that when in the press, or in discussion with non-Catholics, they encounter an argument against the Faith, they are unable to answer it and begin to doubt. The riches of Christian Doctrine are inexhaustible; the old truths remain unchanging, but we can always discover new aspects of them, and new applications to the everchanging conditions of human life,

DUTY TO HEAR SERMONS

It is the sacred duty of every pastor to preach to his flock; with St. Paul he can cry out: "Woe unto me if I preach not the Gospel!" Surely the flock have a corresponding duty to hear. At the judgment seat of our Divine Master, we shall not be able to plead ignorance as an excuse for our neglect of duties, if, whilst on earth, we have habitually avoided opportunities of learning.

A famous Catholic professor called at the presbytery of an obscure country village where he happened to be spending a vacation, and inquired the times of the Sunday Masses. He received the information, and then astonished the pastor by asking: "And at which Mass do you preach, Father?"

The good priest, who had recognized his distinguished visitor, became alarmed.

"Oh, sir," he faltered, "you surely do not expect a poor ignorant, country pastor to have the courage to preach in the presence of one of your reputation for learning."

"Father," replied the great man, "please do not have any misgivings of that kind. For many years I have made a strict point of hearing at least one sermon every Sunday, and I assure you that I have never yet heard one from which I did not derive some profit."

So indeed should it be with us all; however poor may be the discourse, we can always learn something. Our Saviour Jesus Christ has left us all the means and opportunities of spiritual growth and development, and woe unto us if we neglect to use them!

FIRST SUNDAY IN LENT

The Temptation of Christ

By THE RT. REV. MSGR. VICTOR DAY, V.G.

"Jesus was led by the Spirit into the desert, to be tempted by the devil" (Matt., iv. 11).

- SYNOPSIS:**
- I. Though supplied with undeniable credentials, Christ went to the desert as an immediate preparation for His task.
 - II. He prepared Himself by fasting.
 - III. The Devil chose this time to tempt Christ.
 - IV. Christ permitted the Devil to tempt Him to warn us against temptation; (a) to give us an example; (b) to inspire us with confidence.
 - V. Temptation of Christ. (a) Reasons of threefold temptation; (b) Triple triumph of Christ; (c) Practical lesson.

In December of the year 29, Jesus was baptized by John in the Jordan. When He came out of the water, the heavens were opened, the Holy Ghost descended upon Him in a bodily shape as a dove, and behold, a voice came from Heaven saying: "This is My beloved Son, in Whom I am well pleased."

The prophets had foretold that the Messiah would be anointed by the Holy Ghost, would be the Son and the special friend of God. At the baptism of Christ, therefore, the Father and the Holy Ghost united in declaring, in manifesting, Jesus as the Messiah foretold by the prophets. Supplied with these undeniable credentials from Heaven, Jesus might have entered upon His public ministry there and then. Instead, intrusting Himself completely to the guidance of the Holy Ghost, He went into the desert to commune with the Father and the Holy Ghost as an immediate preparation for the tremendous task He was about to undertake.

Knowing that man had fallen through the gluttony of our First Parents, the Saviour of man prepared for the work of our salvation by fasting. He fasted forty days and—contrary to the custom of the Jews who broke their fast after sunset—also forty nights. Afterwards He was hungry. The Devil chose this time of physical weakness to tempt Him.

WHY CHRIST WAS TEMPTED

"What," you exclaim, "could Jesus, the Son of God thrice holy, be tempted!" He could not be tempted inwardly, as we are. He could not know these insidious promptings to evil proceeding from our fallen nature, but He could allow the Evil One to tempt Him outwardly, by proposing evil which would appeal to the senses. But, again, such suggestions could no more stain His pure soul than the shadow of a flitting cloud stains the immaculate whiteness of the driven snows or the shining splendor of the orb of day.

But, if Christ could not sin, why did He permit the Devil to tempt Him? Christ permitted the Devil to tempt Him, first, to warn us, to show us that temptation is the common lot of man on earth, in order that no one, however holy, might think himself safe or free from temptation. "Son," says the Ecclesiasticus (ii. 1), "when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation."

Christ permitted the Devil to tempt Him, secondly, to give us an example, to teach us, to wit, how to overcome the temptations of the Devil. Hence, St. Augustine (*De Trin.*, IV) says that Christ allowed Himself to be tempted by the Devil that He might be our Mediator in overcoming temptations, not only by helping us, but also by giving us an example.

Christ permitted the Devil to tempt Him, thirdly, to fill us with confidence in His compassion and mercy. Hence it is written: "We have not a high priest who cannot have compassion on our infirmities, but One tempted in all things like as we are, without sin" (Heb., iv. 15).

After these preliminary remarks, let us now consider why and how the Devil tempted Christ. At the Baptism of Christ, the Devil had heard the voice from Heaven saying of Christ: "This is My beloved Son." To the Devil, this declaration was like a thunderbolt from a clear sky. With his keen intellect, the Devil realized that, if Jesus was the Son of God, his own reign had come to an end. He feared and trembled. He was determined to find out at the first opportunity.

THE TRIPLE TEMPTATION

The fast of Christ in the desert supplied him with that opportunity. The Devil noticed that, after Christ had fasted forty days and forty nights, He was hungry. This hunger seemed a common sign of human frailty, and the Devil began to doubt whether Christ was the Son of God in the literal sense of the word. Hence, the question: "If thou be the Son of God, command that these stones be made bread."

Jehovah had miraculously supplied the children of Israel with manna during forty years in the desert, where there were no means of obtaining food in ordinary ways. In like manner Christ multiplied the loaves of bread and the fishes in the desert, because there were no other means of procuring food for so many thousands. But, in the present case, Christ realized the wish of His Father that He should not work miracles for His own benefit, when He could help Himself in other ways—for instance, by betaking Himself to a neighboring habitation, or, as did St. John the Baptist, by living on locusts and wild honey. Therefore, with one sentence, Christ re-

jected the suggestion of the Evil One: "It is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God." In other words: "If God sustains My life without bread, I need no bread to sustain it."

The reply of Christ had not answered the query of the Devil: "If thou be the Son of God." Disappointed but not discouraged, the Devil made a second attempt to solve the question which was causing him constant worry. He took Jesus up bodily through the air into the Holy City, and set Him upon a pinnacle of the Temple, and said to Him: "If thou be the Son of God, cast thyself down; for it is written: He hath given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone."

Satan could not have proposed a more enticing temptation than this. If Christ was the Messiah, would not such a wonderful descent among the faithful Jews compel the admiration, the faith, the following, the worship of all? But there is no wisdom against the wisdom of God. Here again the Devil was to be routed. Christ had come, not to dazzle the eyes of the haughty by useless miracles, but to win over the humble by His meekness, His humility, His compassion and beneficent love for man. The Devil had misconstrued a garbled text of Scripture. Christ hurled at him the peremptory scriptural reply: "Thou shalt not tempt the Lord thy God."

THE ROUT OF THE TEMPTER

This second retort of Christ was more cutting than the first, and foreshadowed the utter indignation which the third proposal of the Devil was to arouse. Yet, it did not dishearten the inquisitive temptor. It only puzzled him, and added to his uncertainty as to the nature and mission of Christ. He was doubting the power of one whose only defense were words of Scripture. After all, thought the Devil, Jesus may be a mere man. If so, why not tempt him with a vision of earthly power? So, the Devil took Him up into a very high mountain, and pointed out the quarters in which lay each kingdom and city, and set forth to Him in words their glory and estate and said to Him: "All these things will I give thee, if falling down thou wilt adore me."

Then Jesus, horrified at the thought of adoring a fallen angel,

put to flight the vile temptor, exclaiming: "Begone, Satan: for it is written: The Lord thy God shalt thou adore, and Him alone shalt thou serve."

"Then the Devil left Him." He departed from Him, not for ever, but, in accordance with St. Luke (iv. 13), only "for a time," apparently suspecting the divine mission and nature of Christ, yet determined to test the power of his opponent at the first suitable opportunity.

The triple triumph of Christ avenged the dreadful defeat inflicted by the Devil on our first parents in the Garden of Paradise. The Devil, for ages the prince of the world, is now but a routed foe of Christ. Stimulated by this example, strengthened by the grace of Christ, the Christian may overcome all temptations of the Devil, all sinful allurements of pleasure, of glory, of the goods of this world. But let no victory over the Evil One, however signal, give the Christian a sense of false security, because, though defeated, the Devil will return to the charge again, as he did in the case of Christ.

SECOND SUNDAY IN LENT

The Transfiguration of Christ, the Image of Our Spiritual Transfiguration

By BEDE HESS, O.M.C.

"This is My beloved Son, in whom I am well pleased: hear ye Him" (Matt., xvii. 5).

- SYNOPSIS: I. *The transfiguration of Christ—what a magnificent revelation! What a rapturous vision! A ray of light from the Eternal Day! The Transfiguration of Christ is the image of our Transfiguration.*
- II. *He transfigures and exalts us by His grace. By spiritual transfiguration we become (a) white as snow; (b) bright as the sun; (c) beloved children of God.*
- III. *Image of the sinner in his sins. By grace he is cleansed of his sins, transformed from the state of sin to the state of God's friendship and love. By grace his soul blemished with sin, threatened with ruin, sick and suffering, on the brink of eternal death, is restored and made beautiful to the eyes of God. By grace the sinner is transferred from the darkness of the night of sin into the light of the children of God.*
- IV. *During Lent Holy Mother Church leads us step by step on the way of conversion, our spiritual transfiguration. The Collect of the Sunday.*

From the mount of temptation, on which Christ Jesus was "tempted in all things like as we are, without sin" (Heb., iv. 15), Holy Mother Church leads us on the Second Sunday of this holy season to the Mount of Transfiguration, on which our Lord and Saviour revealed the fringe of His glorious divinity. What a grand panorama unfolded itself on the "high mountain"! Jesus was transfigured before Peter, James and John. "His face shone as the sun, and His garments became white as snow. There appeared to them Moses and Elias, talking with Him. A bright cloud overshadowed them. And lo! a Voice from the cloud, saying: This is My beloved Son, in whom I am well pleased: hear ye Him."

What a magnificent revelation! What a rapturous vision! A reflection from the other world! A view of the things beyond the clouds! A ray of light from the Eternal Day! Little wonder that, when the three disciples heard the Voice from the cloud, "they fell on their face, and were very much afraid." They were in the presence of the Divinity, and this presence overpowered them.

At the Transfiguration Moses and Elias—the Law and the Prophets—representing the Old Testament, and Peter, James and John, representing the New Testament, paid homage to the Son of God, our Redeemer. Our heavenly Father proclaimed His Son to both the Old and New Testament. As He had said through the Psalmist: "Thou art My Son; this day have I begotten Thee" (Ps. ii. 7), so on the Mount of Transfiguration He attested to all ages: "This is My Beloved Son, in whom I am well pleased: hear ye Him."

GOD TRANSFIGURES US BY HIS GRACE

The Transfiguration of Christ is the image of our spiritual transfiguration. He transfigures and exalts us by His grace. "This is the will of God, your sanctification," Holy Mother Church accentuates in the Epistle of this Sunday. By spiritual transfiguration, by the transformation effected in us by sanctifying grace, we become (a) white as snow, pure, free from sin; (b) bright as the sun, through supernatural beauty and power from above; (c) beloved sons, children of God, in whom the Father is well pleased.

Make a mental image of the sinner in all his sins, and you will understand better the transfiguration wrought by sanctifying grace. Mortal sin separates us from God, and deprives us of His love and

friendship; it disfigures in us the image of God, and disturbs the peace of our conscience; it robs us of all merits and our heirship to heaven, and exposes us to the judgments of God and to eternal damnation. The sinner is an object of gloating to Satan, of pity to his Guardian Angel, of condemnation to the God of Power and Justice. His soul is pock-marked with sin; his intellect is darkened; his will is weakened; his conscience is dormant; his heart is cold and loveless; his very body is blemished; his life is ungodly. He does not belong to the family of God's children; he is not a brother of our Lord Jesus Christ, "who is the first born amongst many brethren" (Rom., viii. 29); he is not entitled to inherit the kingdom of heaven. Before the eyes of God and His Angels, according to the judgment of faith, the sinner, the man or woman living in sin, is unclean, ugly, poor, wretched, miserable, doomed to eternal perdition. To the sinner may be applied the words: "I know thy works, that thou hast the name of being alive; and thou art dead . . . Thou sayest: I am rich and made wealthy, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Apoc., iii. 1, 17). And the words of Isaïas (lix. 2-3): "Your iniquities have divided between you and your God, and your sins have hid His face from you that He should not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity."

THE TRANSFIGURATION OF THE SINNER

Now behold the transfiguration of the dismal creature, called sinner, by the power of God's grace. He is cleansed of his sins, and made white as snow. God by His prophet gives sinners the assurance: "I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will forgive all their iniquities, whereby they have sinned against Me and despised Me" (Jer., xxxiii. 8). He exhorts them: "Wash yourselves, be clean. . . . If your sins be as scarlet, they shall be made white as snow, and if they be red as crimson, they shall be white as wool" (Is., i. 16, 18). St. Paul exhorts the first Christians of Rome, converts from paganism: "The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let

us walk honestly, as in the day" (Rom., xiii. 12-13). To the Thessalonians he wrote: "You are the children of light, and children of the day: we are not of the night, nor of darkness" (I Thess., v. 5). And in his Epistle to his disciple Titus (iii. 5-6): "He saved us by the laver of regeneration and renovation of the Holy Ghost, whom He poured forth upon us abundantly, through Jesus Christ, our Saviour."

What a wonderful change is wrought in the soul by the grace of God! What a marvellous transfiguration! The sinner is transformed from the state of sin to the state of grace, from the uncleanness of vice to the splendor of righteousness, from darkness to light, from an object of gloating to Satan and his followers into an object of delight to God and His angels. He becomes clean, pure, free from sin, white as snow.

HOW THE TRANSFIGURATION IS EFFECTED

The sinner is made bright as the sun through supernatural beauty and power from above. The transformation by the power of God's grace is described by St. Paul: "We are buried together with Christ in baptism into death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. . . . Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer" (Rom., vi. 4, 6). St. Thomas Aquinas, the Angelic Doctor, described this spiritual transfiguration, saying: "As whiteness makes a wall white, so grace acts upon the soul, cleansing and beautifying it." And St. John Chrysostom, the patron of sacred orators, in a sermon to the catechumens of his care, graphically described the transformation of the soul by grace: "As a man recasts a gold statue soiled by time, smudge, dust, and filth, and restores it to us most pure and splendid, so also God recasts our nature, besmirched by the filth of sin, darkened by the smudge of many crimes, deprived of that original beauty which He gave it. He casts it into the waters, or rather into the furnace into which He placed as fire the grace of the Holy Spirit. From this furnace he fetches us forth, renewed and more radiant than the rays of the sun, having destroyed the old man and having fashioned the new man, more splendid than the old ever was."

As a portrait, which has suffered from the injury of time and neglect, is retouched by the magical brush of the artist, as a house covered with filth and threatened with collapse is rebuilt and remodeled by the skill of the architect, as the human body, sick and suffering, nervous and feverish, is restored to health and strength by the physician, so the soul blemished with sin, threatened with ruin, sick and suffering, on the brink of eternal death, is restored and made beautiful to the eyes of God by the transforming power of His grace and love. If you have ever lived in sin, be it only for a day, and if by the goodness of God you have obtained the grace of conversion, kneel down today and thank God for His all-merciful condescension to you.

CHILDREN OF GOD

The grace of God transforms the sinner into a beloved son of God in whom the Father is well pleased. Through forgiveness of sin, through the laver of regeneration and renovation of the Holy Ghost, through the restoration of the love and friendship of God, the sinner is reinstated into the family of God's children. "The Spirit Himself giveth testimony to our spirit that we are the sons of God, and if sons, heirs also; heirs indeed of God, and joint heirs with Christ" (Rom., viii. 16-17). St. John, the disciple of love, in his First Epistle (iii. 1-3), wrote the consoling words: "Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. . . . Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. We know that, when He shall appear, we shall be like to Him; because we shall see Him as He is. And everyone that hath this hope in Him, sanctifieth himself, as He also is holy."

We admire the great zeal and charity of missionaries in the Far East, who are redeeming cast-away infants. We pay them the tribute of praise for saving these children from temporal and eternal death. "Behold what manner of charity the Father hath bestowed upon us!" "God so loved the world, as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting" (John, iii. 16).

Can we ever thank God for His abundant grace to us, poor sinners? Had He not had mercy on us sinners, we would be in the

darkness of the night of sin, outcasts, deprived of the sonship of God, robbed of our heavenly inheritance. To Him be honor and glory and benediction for ever and ever!

Holy Mother Church, on the Sundays of Lent, leads us step by step on the way of conversion, of our spiritual transfiguration, so that we may turn away from sin with our whole heart and follow the way of holiness. Every Christian, who enters into the spirit of the Lenten Season, and meditates upon the Gospel of each Sunday, will experience the spiritual transfiguration of which God is the author through Jesus Christ our Lord. Unite your prayers with the prayer of Holy Mother Church today: "Almighty God, who seest that we have no power of ourselves, keep us both inwardly and outwardly: that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may hurt the soul. Through Christ our Lord. Amen."

Book Reviews

BLESSED ROBERT FRANCIS BELLARMINE

The last half of the sixteenth century was a period of tribulation for the Church of Christ. Luther had sown the seeds of heresy in Germany, and Lutheranism was spreading with incredible rapidity in that unhappy country. Henry VIII had plunged England into schism, and Edward VI and Elizabeth completed the destruction of a once flourishing Church. France was hopelessly divided, Catholic and Huguenot striving for religious and political preponderance. Switzerland had been contaminated by Zwingli, and Calvin continued the work. The Netherlands were seething with religious and political unrest, and the Northern nations were seceding from their allegiance to the Successor of Peter. Bishops, priests and people had been martyred, churches desecrated and burned, convents and monasteries seized, and their inmates driven into the streets. The holiest traditions of the Church had been violated, and the Mass, Transsubstantiation and the Sacraments were denounced as sacrilegious and superstitious. Physical violence was not the only destructive weapon employed by these quasi-reformers: the inspired doctrines and teachings of the Church were ridiculed and held up to scorn, and many of the calumnies uttered or written in that period are still stock arguments with intolerant churchmen of today. To the casual observer, oblivious of the divine origin of the Church and the promises of Christ, the end of the ancient religious regime seemed at hand.

Yet, even in the darkest hours the Church did not lack apologists and defenders. The Council of Trent stabilized Catholic doctrines by explaining and defending Catholic practices and dogmas. Henceforth there could be no doubt of the Catholic position. A host of theologians arose who wrote and preached the orthodox teachings of the Church of Rome. Among this array of champions Cardinal Bellarmine stands preëminent. A learned theologian, an eloquent preacher, a broad controversialist, a clear and concise writer, he became the leader in defending the doctrines of Catholicity. His success at Louvain stemmed the tide of heresy in the southern provinces of the Netherlands, and retained these sections for the old Faith. His services in France with Cardinal Gaetani won the admiration of Henry of Navarre. His correspondence with James VI of Scotland almost rescued that monarch from the errors of Knox, although his accession to the English throne and the lure of the Established Church and the divine right of kings overcame his scruples and made him a staunch supporter of Anglicanism. As professor of the Roman College, Bellarmine

trained many students for the English and German missions, and, to furnish them with weapons to repel the attacks of their enemies, he gave them a series of lectures, which were afterwards issued as his most famous work, "De Controversiis." His labors were so many and so important that Pope Clement VIII advanced him to the Cardinalitial dignity, and at the Papal Consistory of 1605 he was a leading candidate for the papacy.

He was a man of profound piety and reverence for authority, and was entirely devoid of worldly ambition. His personal love of God and his vivid sense of the Divine Presence guided his every action, and stimulated him to fight for the defence and advancement of the True Faith. Six years after his death, the cause of his beatification was introduced under Urban VIII, and the title "Venerable" was conferred on him. For nearly three centuries the process was interrupted, partly through the circumstances of the times, partly through political intrigue. It was only in our own day (May 13, 1923) that the Decree of Beatification was solemnly proclaimed.

Father Broderick has told the story of this religious hero *in extenso* in his two splendid volumes.* He has painted the historical background so vividly that the reader finds the complete story of the Counter-Reformation. He has minutely enumerated and explained the many writings of the Cardinal, and has rightly emphasized his spiritual greatness. It is to be regretted that he has been unjust to the great Jesuit in dealing with the celebrated and bitter controversy on grace. From a perusal of Chapter XIX, it would appear that Bellarmine was always a Molinist, although the testimony of the Louvain theologians and his own writings prove that he had previously followed the doctrines of St. Augustine and St. Thomas. That later he defended the doctrines of Molina—to protect the reputation of the Society, or on the advice or by the command of his Superiors—is evident. The reasons given by Father Broderick for the change seem rather inadequate in view of the conflicting testimonies of contemporary writers and the works of the Cardinal. In a succeeding edition let us hope this blemish will be eradicated, and a fuller and more cogent explanation given.

For many historical, literary and religious reasons, these volumes deserve a hearty welcome from the reading public. The period treated was a critical epoch in the history of religion, as the new heresy was beginning to be stabilized. Blessed Bellarmine was the great champion of the old Church, and the story of his life is the history of the struggle to maintain the ancient Faith. Religious controversy is still rife, and attacks on the Church not infrequent. The Catholic, eager to explain

* *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S. J.* By James Broderick, S. J. Two Volumes. (P. J. Kennedy and Sons, New York City).

or defend his beliefs, will find in the Cardinal's writings potent weapons forged centuries ago by a great champion. Non-Catholics will find both pleasure and instruction in perusing these pages. The old arguments of the sixteenth century are often quoted today, and the arguments of the Blessed Robert are satisfactory answers to these calumnies.

THOMAS P. PHELAN, LL.D.

GREAT SCIENTISTS AND RELIGION

The Rt. Reverend Dr. Leete is a bishop of the Methodist Episcopal Church in the Middle West. He has gathered together in "Christianity in Science" (Abingdon Press, New York City) an immense amount of material with regard to the relations, not between science and religion, but between scientists and religion. This takes the question out of the abstract and puts it definitely into the concrete. When this is done, it is easy to show that the great original scientists who have made our most important advances in scientific research, have practically all been believers in some form of Christianity, and as a rule practised their religion and were professed adherents of some Church. Bishop Leete takes for instance the science of electricity, and enumerates those who have made by far the most important advances in that science, the latest of all to develop. He mentions that the greatest pioneer in electricity, Galvani, was a member of the Third Order of St. Francis, and that Volta—whose voltaic pile is often said to have been the most important invention made in modern times, because it made a continuous current of electricity available for working purposes—was "a pious church member and attendant, greatly given to good works among the poor and beloved by them." Ampère was a great apologist for Christianity when, after the French Revolution, apologetics were badly needed. Coulomb, the distinguished French electrical scientist (after whom one of the units in electricity is named), was a deeply religious man; so was Ohm, after whom the unit of resistance in electricity was named because of his discovery of the formula for it. Michael Faraday, Clerk Maxwell, Lord Kelvin, and our own Samuel Morse, the inventor of the electro-telegraph, were all firm believers in some form of Christianity. Professor Henry of Princeton, who made such magnificent advances in magneto-electricity, is described by Asa Gray as "the model of a Christian gentleman." Henry was looked upon as one of the deepest thinkers in science in this country, and yet he is described by his biographer as entirely free from doubts in so far as the existence of God and the coming of Christ as the Son of God are concerned.

Bishop Leete has brought the science of electricity down to our own time by the introduction of the names of such men as Michael

Pupin, professor at Columbia, and Professor Millikan of Chicago, to whom the Nobel Prize has been awarded for his discoveries in the constitution of matter which he demonstrated to be electrical. Both of these men are deeply religious.

All this represents only one chapter of Bishop Leete's book (altogether there are ten of them), so that an excellent idea of the value of the contents can be secured. The author has made it very clear that, while the men who get their science from books may often talk of the incompatibility of faith and science, the great scientists who do original work and extend the bounds of our knowledge, are practically all of them ready to express their belief in religion and in the consolation that it affords mankind under present conditions. There is an old tradition in Paris that Pasteur once said: "If you have but a little bucket of a mind, you may get so much science into it that there may be no room for faith, which, being only light, in such cases comes floating out at the top; but, if you have a large enough bucket of a mind, there is plenty of room for both science and faith." The great original scientists have no trouble about their faith. It is the smaller, secondary scientists, who get their knowledge of science very easily, that are inclined to think that after a while they will know so much about science that they will have no need for faith. There are a great many of them, and they are loudly vocal and make themselves heard. Hence much disturbance of faith for impressionable young folk in our day. Once let the young folk know the real situation, and there will be an end of the influence of the assistant professors.

JAMES J. WALSH, M. D., Ph. D.

TWO NOTEWORTHY APOLOGETICAL WORKS

The learned author of "*Les Origines*," of which a new English translation has just appeared,* in French, was Professor of Sciences at Issy, when he wrote the work, and later became Superior of the Institut Catholique in Paris. The first English translation (from the second French edition) appeared in 1900 in London, and I have just been comparing it with the present volume. I well remember what a useful work this was when it appeared, for at that time—unlike the present day—there were practically no other books of the kind. The first English translation had no index; neither has this—an unpardonable omission in a book which is packed with facts and names of authorities. That, with some other things, should be rectified when a new edition is called for. Of course, a very large amount of new matter has been added; otherwise, why new editions? And there are a number of really beautiful astronomical plates.

**Whence and How the Universe?* By J. Guibert. Translation (by V. A. Bast) of Seventh Edition, revised by L. Chinchole (The Ecclesiastical Supply Association, California).

The work is one which will be useful, especially to those who have some knowledge of science, but it might be made much more so by bringing it more fully up to date. I have had to revise works of my own and bring them up to date—and, far worse, works of others. Hence, I know how full of pitfalls the reviser's job is, and, with all humility, make the following suggestions to the editor of the next edition when he undertakes his task. The theories of Chamberlin and especially of Jeans (which seems to hold the field with astronomers today) should by no means be omitted in an account of the origin of our solar system. In the part allotted to the formation of the continents there is no mention made either of Joly's theory of the sub-crust ocean of basalt or of the scheme put forward by Wegener, which, though not accepted by all geologists, to put it mildly, is none the less an important conception and one which certainly should find mention in a work like this. So should Einstein's notions of gravitation, difficult though they doubtless are to deal with briefly in a work of this kind. De Geer's observations on the laminated sands of Scandinavia—by far the most important factors in any discussion of geological chronology—find no place here; and, by the way, de Lapparent's calculation of the age of Niagara Falls (p. 468) is now regarded by eminent glaciologists like Professor Coleman as a good deal under the mark. I do not think that anyone today claims that the Thenay flints of Abbé Bourgeois (p. 450) are the works of men's hands. Agassiz is described (p. 410) as a Catholic. He was the son of a Swiss Protestant pastor, and I find no notice of his having joined our Church. The bibliography needs stern overhauling. It is far too diffuse in some directions, and anything but up-to-date. For example, neither Osborne's "Men of the Old Stone Age" nor Sollas' "Ancient Hunters" is mentioned, yet these are the two most authoritative books on prehistoric man before the public today. I hope that the suggestions just made may prove useful in any further revision, and, if perchance I have overlooked any other such points in the book, it will be due to the absence of an index, to which I have already called attention. I conclude by saying there is in this work a great deal of information valuable especially to young clerics, for whom in particular its original author designed the book.

There is nothing that more significantly points to the change of mind of the educated public towards the Church than the evident desire to study and understand the Middle Ages, once—and that not so long ago—ignored if not despised as quite unworthy of serious attention. A flood of works issues from the press, and societies for the study of the time are formed. The unfortunate thing is that too often the books are written and the societies directed by persons who, with all the good will in the world, are most imperfectly fitted for the purposes. And for this reason: to understand a man, one must try the difficult

task of getting inside his skin; and to understand a period we must get a hold of its secret, whatever it was. The secret of the Middle Ages was Catholicism, without comprehending which it is utterly impossible to comprehend the period or the actions of those who lived in it. But how difficult that is to one not himself a Catholic! Things that are simple and everyday to a Catholic, are things that will never have occurred to one brought up in Protestantism; yet, it is just those simple, everyday things which are the keys to the everyday life of a Catholic world. Hence the enormous value of a book written by a scholar and a priest who not only knows what others can get to know, but understands as many another never could understand, try as he may. In "Social Theories of the Middle Ages" (Little, Brown & Co., Boston), Fr. Bede Jarrett, O. P., touches on Law, Education, Women, Slavery, Property, War, Money-Making, Christendom and Art, and thus covers the whole field of social problems. In every section his treatment is full, and his manner of exposition attractive, so that he has given us a book not only for scholars (who must, of course, study it), but for the general reader, who will find himself amply rewarded if he will apply himself to it.

BERTRAM C. A. WINDLE, F. R. S.

RECENT ASCETICAL WORKS

"Conferences on the Religious Life for Sisterhoods," by A. M. Skelly, O. P. (B. Herder Book Co., St. Louis, Mo.), should have been reviewed some months ago, but this critic was busy at the time with other and apparently more promising books. When he finally got to this work, he found it better and more interesting and edifying than some of those other books which had seemed more promising to him. Manifestly the author knows the religious life quite well—what it is, what it ought to be, and what it sometimes is. He knows the seamy side of the religious life. Of course, there is a seamy side to it, and books like this are written to correct or to improve that imperfect side. To write convincingly and effectively and helpfully about that side, one must know it from the inside. Only one that knows it from the inside can do justice to it.

On reading the chapter on the vow of poverty—a very brief but good chapter—this reviewer could not help the suspicion that the author was afraid to speak out fully, afraid of starting something. It is not an easy subject to treat in these days and in this country, because people that feel concerned are apt to take offence at strong statements, though ever so true and needful of being made. What he does say, however, serves as a good starting point for those who may be interested, or ought to be interested, in their achievements in this line as compared with their promises.

In the Conference to Superiors this critic would have wished to see stated one or two points of considerable importance. Some Superiors—and most subjects—believe that a dispensation or permission is a full authorization and justification of the departure from the common rule or observance. It is not, by any means. There are permissions which are destructive of the religious spirit and of regularity. There are dispensations that pave the way to laxity, and to making a dead letter of little and big rules and observances and practices. A Superior must govern by the Rule. And, if there is or must be a dispensation or departure from it in some particular case, the circumstances or conditions must be such as to justify the exception from the Rule. Dispensations are sometimes asked that should neither be asked nor granted, but which are granted through human respect or from lack of religious conviction and principle and backbone. It is all too easy to introduce customs which tend to irregularity. When irregularity gains a foothold through such customs, it is almost impossible to reform the resulting irregularity and to restore the right religious spirit. In the estimation of this reviewer, Fr. Skelly's Conferences deserve to be strongly recommended to all who are looking for solid and stimulating religious reading and instruction.

It is to be regretted that the diction and construction are not always as good as the matter. On page 45, for instance, the first word in the fourth line from the bottom ought to be "proprietorship," not "propriety." Though it is a painful duty to draw attention to such defects, a critic ought not to shrink from it in order to make authors more careful and more painstaking.

"The Love Story of the Little Flower," by Henry C. Day, S. J. (B. Herder Book Co.), a little book of 72 pages with good margins and type pleasing to the eye, gives the secret of the Little Flower's life and holiness. She was born January 2, 1873, and died at the beginning of October, 1896. Into the brief compass of less than twenty-four years she crowded the attainment of perfection. That perfection was a simple enough thing, and yet it was an accomplishment the secret of which most of us never learn. Interior mortification, making a virtue out of necessity, and doing everything with a perfect intention, with a pure supernatural love—this was the secret of her life and the sure way of holiness for any soul. This story is well told by Fr. Day, and should make its appeal to every reader as love stories usually do. There is much here that most people need to learn about love. Most people do not know the charm of supernatural love, nor its transforming and beautifying power. Here in this little story they may learn much about it, and also get much encouragement and stimulation for making the effort of nursing that love in their hearts. Even those who have read other "lives" of the

Little Flower will find Fr. Day's account fresh and informing and stirring.

Those who are interested in St. Ann, will find "St. Ann—Her Cult and Her Shrines," by Myles V. Ronan, C. C. (P. J. Kenedy and Sons, New York City)—a well-printed little book of 120 pages—quite informing. The average reader who does not care much for historical data and details may be a little bored until he reaches the chapter, "St. Ann in Brittany," which will surely prove interesting to him. He will probably not finish that chapter without an increase of devotion to St. Ann. The chapter on St. Ann in Canada is of particular interest to us, because the number of pilgrims to her shrine at Beaupré has been steadily growing. There are twelve good illustrations scattered through the volume.

FATHER WALTER, O. S. B.

NON-CATHOLIC CONTROVERSIES

"Old Faith and New Knowledge," by James H. Snowden (Harper and Brothers, New York City), is one of the many offerings that have been made for the purpose of securing a peaceful understanding among the contending forces in the doctrinal maelstrom of the non-Catholic world. The author makes a persuasive plea for tolerance on both sides, and to this end gives a sympathetic exposition of the claims of modernism and fundamentalism. It is difficult to see, however, that his purpose will be served. His treatise may act as a temporary palliative for both parties, but will hardly effect a permanent cure for the present disorder. He is, we may say, too willing to compromise for the sake of peace. Truth is one, and will admit no contradiction to itself. It goes without saying that the author does not suggest to the contending parties that they listen to the voice of a Church teaching with authority, and his only resort seems to be that shifting mirage which is called Christian consciousness. From his own introduction one would doubt which side of the controversy he would ordinarily assume, but this is perhaps a position that is designedly taken. We are left, however, with the impression that he, like others, is a fundamentalist as long as this does not interfere with liberal thought, or *vice versa*. This means in practice that he is a law to himself in his belief, which is decidedly a modernist postulate. Much commendation should be given to the author for the manner in which he shows that old faith and new knowledge, when worked out in their logical relations, are not mutually exclusive, but may be readily harmonized. In his chapter on modernism of today, he shows that science still has much to learn, and is by no means ready to assume intellectual dictatorship. On the other hand, he views every movement in the development of Christian doctrine as modernism, overlooking the fact that,

generally speaking, heresies were refuted because they did not square with tradition. There is much that is excellent in this work, but some things also that cannot be accepted either doctrinally or historically. We may make every compromise possible for unity, but we can never secure peace at the sacrifice of ascertained truth.

"The Christian Experience of the Holy Spirit" (Harper and Brothers, New York City), is by H. Wheeler Robinson, M.A., D.D., Principal of Regents Park College (London and Oxford), and one of the editors of the *Library of Constructive Theology*. The purpose of this particular work is to discuss the operations of the Holy Spirit in the individual man and in the group. In substance, the basic principle of this treatise is the "religious experience" of the individual; which is too illusory a starting point for any objective reality to be properly understood. On such a foundation there is too much room for emotionalism, for man on the basis of his own particular "experience" is to himself an infallible guide. Not all men, we must remember, are capable of judging "between spirit and spirit." In conformity with this principle the author interprets many doctrinal controversies of the early centuries as varied "religious experiences," and finds a parallel between the present discussion of the Holy Spirit and the Christological controversies of the fourth century. There is nothing controversial in the work, and, except in a limited sense, it is not apologetic, being for the most part a painstaking attempt to give a comprehensive exposition of the relation between the spirit of man and the spirit of God. We cannot subscribe to the subjectivism which is the starting point of this discussion, but we can pay tribute to the earnest scholarship that has been employed.

G. C. P.

FAITH AND FICTION

The detective story is back in favor with two classes of readers. First are those who want to be entertained and thrilled with an exciting mystery, and second are such as covet the "sense of wonder" for its own sake. To both Dr. Condé B. Pallen's *Ghost House* (Manhattanville Press, New York City) ought to make a rather definite appeal. The heart of the book is an idea or theory about haunted houses, and what they have to tell about the crimes committed in them. A shrewd young hero appears on the scene to work out this idea, and succeeds (quite incidentally, of course) in getting himself enmeshed in romance. Dr. Pallen is too much of a poet to leave all this a mere reasoning process, without flesh and blood. But I am afraid that his book, nevertheless, remains a little too aloof from actuality to be wholly effective. It has not turned out to be everything it might have been.

There is mystery of a very different kind in *Victim and Victor*, by John R. Oliver (The Macmillan Company, New York City). Many

a priest should find this an extraordinarily interesting book, referring as it does in an understanding way to numerous mental phenomena now widely discussed. The author is a physician whose earlier book, *Fear*, attracted a great deal of attention. In the present story events turn round the Rev. Michael Mann, who is a clergyman of the Episcopal Church and one of the most unusual characters in fiction. Indeed, he is probably too original to be wholly convincing from a literary point of view, but he affords Dr. Oliver plenty of opportunity to get on with his analysis of strange mental conditions. There are also several intriguing physicians, all of whom are set forth agreeably and shrewdly. I may add that the treatment is deeply respectful, not only of Christianity in general, but of the Catholic Church in particular. *Victim and Victor* is, I repeat, a book which many priests will not put down before every page has been read—if they once start dipping into it.

Dr. James J. Walsh's new book, *A Catholic Looks at Life* (The Stratford Company, Boston), is not fiction, but it passes from one episode to another so fluently and rapidly that one is reminded of an old-time picaresque novel. Apparently the volume is a compilation of lectures, for which the author has found a convenient title. He looks at biology, anthropology, education, the brothers and sisters in the faith, and a number of other matters. Discussing each topic nimbly, with a vast accumulation of facts, Dr. Walsh makes a strong case for the Catholic. One regrets that the information—even on the scientific topics—is not always so up-to-date as it might have been. Nevertheless, the book will help those who read it to appreciate more deeply the cultural aspects of the Church.

The Child on His Knees, by Mary Dixon Thayer (The Macmillan Company, New York City), may be termed a description of how the Catholic child looks at life. Here are verses possessing a notable simplicity and a remarkable charm. Scarcely a lyric in the book will need to be explained to the average thoughtful child; and, since all give expression to fundamental religious truths, Miss Thayer may be said to have written a riming catechism. Of course, this is not poetry comparable to Helen Parry Eden's *A String of Sapphires*, but it will probably be more welcome to the average American youngster. Teaching Sisters in particular will be grateful for it.

GEORGE N. SHUSTER.

AN ARMFUL OF BOOKS

There is no dearth of books regarding Holy Mass. Rev. Joseph A. Dunney's *The Mass* (The Macmillan Company, New York City) has been reprinted several times, and probably has a greater popular appeal than any other work of its kind. It is now available in a de-luxe format, with a

reproduction of the Chalice of Antioch on the cover. "*My*" *Mass*, translated from the French of the Abbé Charles Grimaud by Rt. Rev. Msgr. James F. Newcomb (Benziger Bros., New York City), is admirably spiritual and informative. Unfortunately the translator experienced so much difficulty with the original that his version is almost unreadable. *The Sunday Missal*, by Rev. F. X. Lasance (Benziger Bros., New York City), is intended for use in schools and purports to be "in accordance with the latest pedagogical science." This "science" turns out to be a series of instructions by the Rev. W. R. Kelly, which are all right in themselves but in no manner very novel: the excerpts from the Missal are reprinted in the standard manner. *Shower of Grace*, by the Rev. Peter A. Resch, S. M., S. T. D. (John P. Daleiden Co., Chicago), is a neat vest-pocket prayer book of the familiar sort, which unfortunately does not open wide enough to permit easy reading. *Eucharistic Whisperings*, Volume IV, translated first into German and now into English by Ottilie Boediker from the Italian of Canon Guglielmo Reyna (The Society of the Divine Savior, St. Nazianz, Wis.), is a series of written meditations and prayers to be read (or said) in the presence of the Blessed Sacrament. The book does not differ greatly from usual literature of this sort. *A Eucharistic Day*, edited by a Father of the Blessed Sacrament (Guard of Honor Library, New York City), is a large and handsome manual intended to provide reflections and prayers for Eucharistic adoration: much of it is satisfactory, but there are some very shoddy poems and selections unworthy of the House of God.

The Treasury of the Faith Series (The Macmillan Company, New York City) is proving more interesting and significant as the new numbers appear. *Man and His Destiny*, by the Rev. C. C. Martindale, S. J., is a brilliantly written answer to the universal question, "What am I for?" There are two fine chapters on matter and spirit. In *The Resurrection of the Body*, Dom Justin McCann, O. S. B., reviews in solid fashion the Church's teaching regarding the future of the body. The Rev. J. P. Arendzen writes, in *The Church Triumphant*, of the same theme which Dante dealt with so vividly in the *Paradiso*. How to get to Heaven, is a problem considered by the Rev. T. E. Flynn in *The Supernatural Virtues*, and by the Rev. E. J. Mahoney in *Sin and Repentance*. The first is straight theology, clearly put: the second seems to us just a little too argumentative. All of these are good books, which the pastor or catechist can rely upon. The only work of general apologetics before us just now is *God and Creation*, by Thomas B. Chetwood, S. J. (Benziger Bros., New York City). This presents the evidences of religion in a readable form, with notes intended for classroom use. As is usual in treatises by modern Jesuits, there is considerable sub-emphasis upon ethical obligation.

Several volumes of biographical interpretation are available. *The Cardinal Ideas of Jeremiah*, by Charles E. Jefferson (The Macmillan Company, New York City), is a compilation of sermons by a popular Protestant divine. The author believes that Jeremiah is "one of the three greatest prophets," and that his language ought to be restated in terms of the present. A Catholic can find many interesting passages in the book, although the author rambles frightfully and is endlessly redundant. *The*

Life and Miracles of St. Benedict, translated by Alexius Hoffman, O.S.B. (Collegeville, Minnesota: St. John's University Press), is a neatly executed version of Pope Gregory the Great's unusual dialogue: this is a welcome addition to the growing list of Catholic sources available in English. *A Nobleman of Italy*, translated from the German of Rev. A. Koch, S.J., by Rev D. Donnelly, S.J. (B. Herder Book Co., St. Louis, Mo.), is an improvement over the ordinary life of St. Aloysius, but is cloyed and clogged by altogether too many words without a point. By comparison with Father Martindale's spirited essay, the book is really pretty tame. *Johann Philipp Roothan*, by Augustin Neu, S.J. (B. Herder Book Co.), is an interesting German biography of the General of the Society of Jesus, who died in 1853. Father Roothan was a most valiant man, and his story is told with charm and fidelity. There is a considerable amount of subsidiary historical material. *Excommunication, Its Nature, Historical Development and Effects*, by Rev. F. E. Hyland, J.C.L., and *The Canonical Status of the Orientals in the United States*, by Rev. J. A. Duskie, A.B., J.C.L., are two dissertations presented to the Catholic University this year by candidates for the Doctorate in Canon Law.

IMPORTANT SUBJECTS IN RECENT REVIEWS

THEOLOGY

"The Words 'Theology' and 'Theologian'," by P. Batiffol, *Ephemerides Theologicae Lovanienses*, April, 1928.

"The Letters of Baron von Hügel," by Luke Walker, O. P., in *Blackfriars*, June, 1928.

"The Heathen and Salvation," in *Antonianum* (Rome), July, 1928.

"The Life of God in the Teaching of St. Thomas," by P. Kreling, O. P., *Angelicum* (Rome), July, 1928.

"Venial Sins and Imperfections," by E. Ranwey, *ibid.*, January, 1928.

"Autonomous Conscience," by A. O'Neil, O. P., *Irish Ecclesiastical Record*, March, 1928.

"Beauty and Effect of Sanctifying Grace," by J. Bittremieux, *Eph. Theol. Lov.*, July, 1928.

"The Power of a Father to Annul Vows," by J. Salsman, S. J., *Nouvelle Revue Théologique*, June, 1928.

"The Administration of Justice," by David Barry, *Irish Ecclesiastical Record*, October, 1928.

"The Baptismal Font," *Caldey Notes*, February, 1928.

"The Blow in the Ritual of Confirmation," *The Month*, February, 1928.

"Praying the Mass," *Caldey Notes*, May, 1928.

"Missa pro Populo," by S. D'Angelo, *Appollinaris*, January, 1928.

"The Origin and Development of Mass Honoraria," by J. A. Shields, *Irish Ecclesiastical Record*, February, 1928.

"Anglicanism and the Eucharist," *ibid.*

"The Confessor and Admission to Religious Life," by J. Creusen, S. J., *Nouv. Rev. Theol.*, June, 1928.

"Attrition According to the Council of Trent and St. Thomas," *Bulletin de Littérature Ecclésiastique*, June, 1928.

"Mass of the Presanctified and Communion on Good Friday. A Historical Study," by J. B. Ferreres, *Estudios Ecclesiásticos*, July, 1928.

"Hierarchy of Jurisdiction and Hierarchy of Orders," by J. Creusen, S. J., *Nouv. Rev. Théol.*, July, 1928.

"The Greatness of St. Joseph," by Garrigou-Lagrange, O. P., *Angelicum*, June, 1928.

"The Divinity of Jesus," by M. J. Lagrange, O. P., *La Vie Intellectuelle*, October, 1928.

"The Indwelling of the Holy Trinity," by E. Hocedez, S. J., *Nouv. Rev. Théol.*, November, 1928.

PHILOSOPHY

"Knowability of Individual Character," by Matt. Thiel, O. S. B., *Divus Thomas*, June, 1928.

"What is Contingence?" by E. Delaye, S. J., *Nouv. Rev. Théol.*, July, 1928.

"The Appetitus Naturalis and Potentia Obedientialis," by G. Laporta, *Eph. Theol. Lov.*, April, 1928.

"The Ideologic Proof of the Existence of God," by C. Mindorff, O. F. M., *Antonianum*, October, 1928.

"Authorship of 'De Regimine Principum,'" *Irish Ecclesiastical Record*, June, 1928.

"Sound Democratic Principles and Catholic Tradition," *Thought*, March, 1928.

APOLOGETICS

"Anglican Theories on the Church," *The Month*, April, 1928.

"St. Thomas and the Unity of Christian Culture," by J. Maritain, *La Vie Intell.*, October, 1928

ASCETICISM, MYSTICISM

"Rules of English Hermits in the 13th and 14th Centuries," by Livarius Oliger, O. F. M., *Antonianum*, April, 1928.

"Devotion and Devotions," *Caldey Notes*, May, 1928.

"St. Thomas and St. John of the Cross," *Australasian Catholic Record*, June, 1928.

"Catholic Spirituality," by A. O'Rahilly, *The Month*, February, 1928.

"John Gerson," *ibid.*, April, 1928.

"The Father of English Mysticism," by Geo. D. Meadows, *Catholic World*, January, 1928.

LITURGY

"The Oriental Liturgies," *Caldey Notes*, October, 1928.

"Liturgical Worship," by Virgil Michel, O. S. B., *Pax*, Autumn, 1928.

"The Liturgy in Belgium," *Caldey Notes*, November, 1928.

"The Origin of the Rosary," by Reginald Walsh, O. P., *Irish Ecclesiastical Record*, October, 1928.

SCRIPTURE

"The Origin of Synagogues," by P. Zarb, *Angelicum*, June, 1928.

"Members of the Synagogue," by S. Zarb, O. P., *Angelicum*, September, 1928.

"Palestinian Customs," *ibid.*

"The Establishment of Royalty in Israel," by L. Desnoyes, *Bulletin de Littérature Ecclésiastique*, April, 1928.

"Latin Psalter from the Hebrew," *Antonianum*, July, 1928.

"The Exodus," *Angelicum*, June, 1928.

"Growth and Contents of the Old Testament," *Thought*, March, 1928.

"The Seven Deacons," by S. Bihel, *Antonianum*, April, 1928.

"The Apocalypse," *Eph. Theol. Lovanienses*, January, 1928.

"Lagrange's Synopsis of the Four Gospels," *Blackfriars*, July, 1928.

"The Elder John and Other Johns," by John Donovan, *Irish Ecclesiastical Record*, April, 1928.

HISTORY AND BIOGRAPHY

"St. Bernard as a Monk," *Pax*, Spring, 1928.

"St. Aloysius," *Irish Ecclesiastical Record*, March, 1928.

"Blessed Thomas More," by E. Dinnis, *Thought*, March, 1928.

"Charles de Foucauld, Explorer and Hermit," by P. Crabites, *Catholic World*, May, 1928.

"Rev. Walter Elliott, C. S. P.," *Catholic World*, May, 1928.

"Cobbett," by Theodore Maynard, *Thought*, March, 1928.

LAW

"Epieikeia and Equity," by E. Hugon, O. P., *Angelicum*, July, 1928.

"Duguit's Positivistic Concept of Law," *Bulletin de Littérature Ecclésiastique*, October, 1928.

EDUCATION

"Newman on the Functions of Education," by H. Tristram, *Blackfriars*, August, 1928.

"Are Catholic Schools Teaching Enough Religion?" *Catholic Educational Review*, May, 1928.

"American Education," *Australasian Ecclesiastical Record*, January and April, 1928.

"The Message of Poetry," by S. Brown, S. J., *Pax*, Autumn, 1928.

"The University of Fribourg," by M. P. Cleary, O. P., *Irish Ecclesiastical Record*, February, 1928.

PREACHING

"The Preacher's Library: Published Sermons," by Stephen Brown, S. J., *Irish Ecclesiastical Record*, January, 1928.

"A Thirteenth Century Manual of Preaching and Practical Theology," by A. Walz, O. P., *Angelicum*, September, 1928.

PATROLOGY

"St. Bernard," *Thought*, March, 1928.

"The Apocryphal 'Epistles of the Apostles'," by J. Delazen, *Antonianum*, October, 1928.

"The Epistles of St. Ignatius of Antioch," by P. Walsh, *Irish Ecclesiastical Record*, October, 1928.

SCIENCE

"The Theories of Einstein," by G. Rabeau, *La Vie Intellect.*, October, 1928.

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"...a window must be flat, appearing neither to advance nor to recede..."



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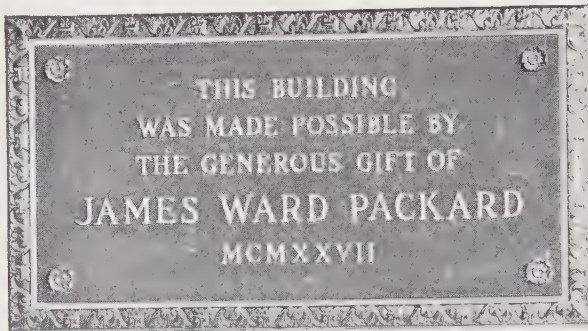
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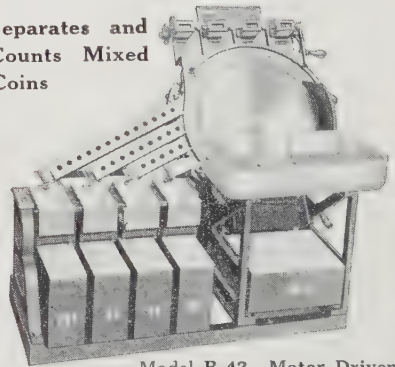
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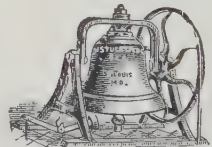
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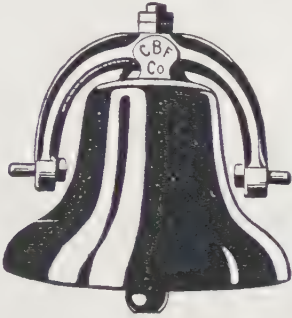
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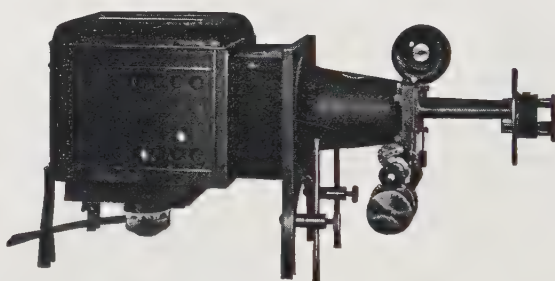
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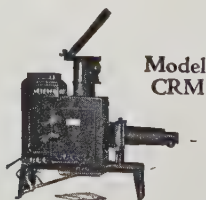
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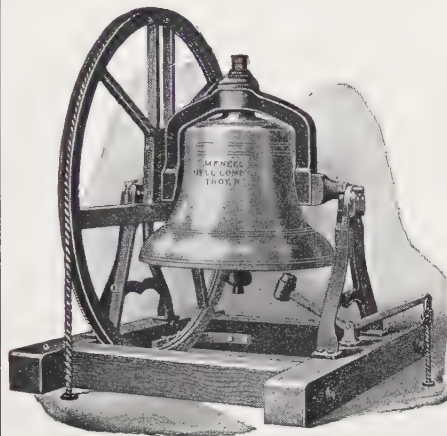
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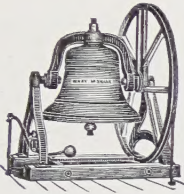
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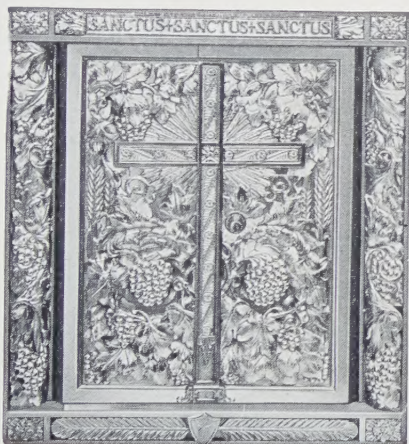
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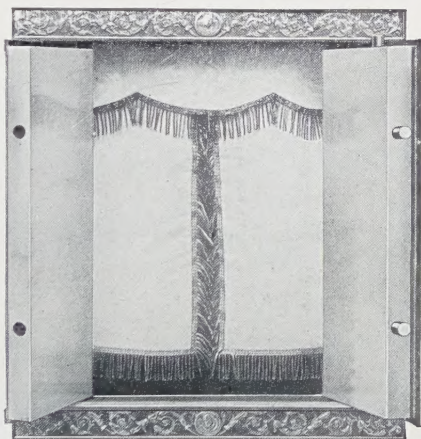
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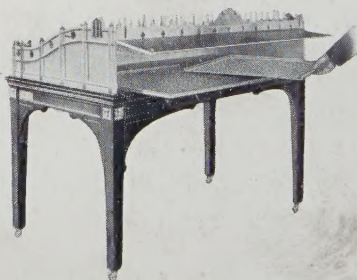
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